

FORMS of DEVOTION

For the USE of

FAMILIES:

WITH A

PREFACE

Recommending the PRACTICE of

FAMILY RELIGION.

By the Rev. Dr. LELAND, and others.

JOSHUA, xxiv. 15.—*As for me, and my House, we will serve the LORD.*

PSALM lxxv. 2. *O thou that hearest Prayer, unto Thee shall all Flesh come.*

PSALM lxxviii. 6. *GOD setteth the Solitary in Families.* —

PSALM cxviii. 15. *The Voice of rejoicing and Salvation is in the Tabernacles of the Righteous.* —

PHILIP iv. 6. *Be careful for nothing: but in every Thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto GOD.*

L O N D O N,

Printed for W. JOHNSTON in Ludgate-Street; and
R. GRIFFITHS in the Strand. 1766.

DEVOY

P

P

from
part
tho
tion
up
wan

E

wor
and
sign
Deit
or c
tion,
fin,
resol
diene
any
ritua
selve
ing
mon

P R E F A C E.

P R A Y E R, in the strict sense of the world, and as it is distinguished from praises, thanksgiving, or any other parts of religious worship, signifies those desires of our souls, those petitions or supplications, which we offer up to the Deity, for the supply of our wants.

But in many places of scripture, the word *prayer* is used in a much larger and more comprehensive sense, so as to signify any address or application to the Deity, whether by way of *invocation*, or calling upon his name, or of *admiration*, *praise*, *thanksgiving*, *confession of sin*, *professions of repentance*, *vows*, and *resolutions of amendment*, and *new obedience*, *petitions* and *supplications*, for any favours and blessings, whether spiritual or temporal, whether for ourselves or others, together with the ascribing of *glory* and *honour* to God, commonly called *doxologies*; the word

prayer, I say, is frequently used in scripture, and, in our common way of speaking, in this large and comprehensive sense.

The obligations, that lie upon us to the practice of religious worship, in all the parts of it above-mentioned, do arise, partly from the consideration of God, as the supreme independent Being, possessed of all possible perfections, the creator, preserver, and governor of the whole universe, who had a sovereign dominion over all, and taketh care of all the creatures he hath made; who is the fountain and original of all perfection and happiness, the author and giver of all good; and partly from the consideration of ourselves, and the relation we stand in to him, as his creatures, the subjects of his moral kingdom, the objects of his fatherly care and kind providence, depending upon him for all things, being always under his dominion and government, and accountable to him for our conduct. And to preserve in our own minds, and acknowledge to the world, this our sense of his greatness, excellency, and dominion, and our own subjection and dependance: and to excite, cherish, and strengthen,

P R E F A C E.

v

strengthen, all pious and good affections in our own hearts and in the hearts of others, seems to be the principal end and design of prayer, and indeed of all religious worship.

For we do not pretend, by our prayers, to give information to the Deity, as if we were ignorant of any thing, seeing he knoweth all things, and is acquainted with our wants and necessities before we ask him : nor do we suppose, that we can prevail with him by our solicitations, to alter the rules of his government, or to grant any favours, which he is not, from his own goodness, disposed to communicate : for the plan of his administration, being the result of infinite wisdom and goodness, is not to be changed ; and he is always disposed to communicate happiness to his creatures, suitably to their several natures, so far as they are qualified for it. And prayer is a part of this plan, and a means to dispose and qualify us to receive the blessings and favours we ask for him. Nor do we pretend, by our adorations, praises, and thanksgivings, to gratify any vain and selfish affections in the Deity, as if he was a proud, ambi-

tious Being like ourselves ; or as if we could by our celebrations add any thing to his perfection and happiness, seeing he is far exalted above all blessing and praise, and standeth not in need of any services from us.

But we pray to him, we adore and praise him, and give him thanks, as an acknowledgment and testimony of our dependance upon him, our subjection to his government, our resignation to his will, the grateful sense we have of his goodness in the many blessings and benefits he hath bestowed upon us ; and to encrease and strengthen these, and the like pious affections in our minds, and engage ourselves the more affectually to the obedience of his holy laws, and a constant uniform pursuit of every thing that is virtuous and good, in the course of our conversation.

This seems to be the end and design of prayer, and of all religious worship ; and, if it be performed with seriousness, attention, and suitable affections, it hath a natural tendency to promote this end. And this shews it to be an important duty of natural religion, to which we are led by the justest notions

we

P R E F A C E.

vii

we can form of the Deity, and those affections of love and gratitude, resignation and dependence, which our belief of his existence, perfections, and providence, have a tendency to inspire us with. For, can a man believe that there is a Being of the most perfect wisdom and goodness, in conjunction with infinite power, the supreme maker and governor of the whole world, and the tender parent of his offspring; I say can a man believe there is such a Being, and not love him? Not be thankful to him? Not trust in him, and resign himself to his disposal? And can he pretend to love him, to be thankful to him, to trust in him, and resign himself to his disposal in all things; and not express these inward affections of his mind, by *prayer and supplication, with thanksgiving.*

Prayer may be offered up to God either from a number of persons met together, (whether in the church, or in a private family) all joining to present their common supplications and thanksgiving to the God of the universe, which is commonly called *public* and *family worship*: or it may be performed by a

single person alone and in a secret retirement ; which is usually called *secret*, or *closet devotion*.

The first of these, that is, *public worship*, (which is usually accompanied with instructions in religion and morality, and exhortations to the practice of holiness and virtue) is of great use to preserve a sense of religion in the minds of men, to spread it through the world, and to transmit it to posterity ; and ought to be carefully observed and duly attended upon by all, who have any regard to the honour of God, the interest of religion, and the morals of men.

The last, to wit, *secret or closet devotion*, is an excellent means to preserve and cherish the spiritual life, to keep a sense of religion always fresh and lively in the mind, to fortify us against the numerous temptations to which we are exposed, and excite us to a zealous and vigorous pursuit of every thing that is amiable and good, and whereby we may perfect ourselves more and more in all moral excellence. And every one, who is truly desirous to retain his integrity, and approve himself a sincere disciple of Christ, a pious, virtuous, and good man,

P R E F A C E. ix

man, and useful in this world, according to his place and station, and who desires to be happy hereafter in the world that is to come, eternally happy in the favour of God the fountain of happiness and perfection, should give himself much to *secret prayer* and *devotion*, as being an useful means to secure him against the power of temptation, to draw down the influences of the divine spirit, to raise his mind and affections above this world, to carry him on towards perfection, to make him a partaker of a divine nature, and so prepare and dispose him for that *inheritance, which is incorruptible, undefiled, and fadeth not away, reserved in heaven* for the faithful followers of Christ, and for all pious and good men.

But the principal intention of this preface, is to recommend the practice of *family religion*, which is thought to have fallen into disuse, and to have been very much neglected of late years in many christian families: which neglect hath no doubt, contributed not a little to that strange carelessness and indifferency about religious worship in general, that is too visible in the present age, among

A 5

many

many who yet profess christianity ; some of whom cannot, without breach of charity, be ranked in the class of infidels.

A christian family may very well be considered under the *idea* of a *church in the house* : and there are several parts of worship or religious offices, which are not so appropriated to public assemblies, but that they may be performed in any christian family to their great edification. As for instance ;

1st, Reading the scriptures, especially such places as are plain and practical ; and, particularly, in the New Testament, with which we have Jesus Christ directly pointed out to us as come in the flesh, as dead, and risen again, and exalted to be the head over all. We are clearly instructed in the nature of the gospel-covenant, the terms of our acceptance with God, and all the particulars of our duty, as rational and mortal agents, as disciples of Jesus Christ, and candidates of that immortal life and happiness ; which is so fully and evidently brought to light by his Gospel. Now the reading of these books in our families with reverence and attention, is a means of making ourselves, our children, and our servants,

P R E F A C E. xi

servants, acquainted with the whole body of the christian doctrine, as delivered in the Holy Scriptures, and preserving an habitual sense of it upon our minds.

2dly, Singing the praises of God, in psalms and hymns, and spiritual songs, is another part of religious worship, which may sometimes be used in private families to their edification. For it has a tendency to compose the mind, and fit it for the other parts of worship that may follow, and is itself an act of devotion, that is directly expressive of our delight in God, our joy in his government, our acknowledgment of his adorable perfections, and our gratitude for his many blessings and benefits to us, and to all his creatures.

3dly, Another part of family religion, and which should not be neglected, even when some circumstances may, upon occasion, excuse an omission of others, is a serious and solemn address to God, by united prayers and supplications with thanksgiving, which should daily be offered up in the name of his Son Jesus Christ. A

4th. Part of family religion, and a very important one, may be reckoned *catechetical*

cbetical instruction, that is, instilling into the minds of the young and ignorant, the grounds and principles of religion, the first elements (as they may be called) of piety and virtue, in a plain, easy, and familiar manner. This is a needful and useful part of family religion; but it is not expected that it should be daily practised, as that of religious worship or reading the scriptures, but only at proper times and seasons, when there is most leisure and freedom from other necessary business; as particularly on the Lord's-day. And this is a duty incumbent on all who have the blessing of children who are by Divine Providence committed to their parents for tuition and education, that they may be fitted for usefulness in the world according to the stations they may be designed for, or placed in, and that they may be trained up by the early practice of holiness and virtue, for the more noble divine employments, offices, and entertainments of an higher and better state hereafter. And if masters and heads of families have servants, who need to be instructed in the same familiar manner, and are willing to receive instructions from them, they should readily

readily condescend to communicate instruction to them also, not counting it a trouble or burthen to be taken up in such a useful work: for servants are part of a master's charge, and he ought to have an inspection, as he has an authority, over them.

And with all these parts of family religion that have been mentioned, here should be joined in the

5th Place, A prudent christian discipline. Heads of families have a power over their children and servants: they are their rulers and governors, and it is their duty to see that order and regularity be preserved among them: they are to check and discountenance vice, and all appearances of it, or tendencies towards it, and to encourage piety and virtue, and cherish the beginnings of it, and the essays towards it. And it is their duty as governors of such societies, to admonish, reprove, and correct, as there is occasion; and to commend, encourage, and reward what is virtuous and praise-worthy.

Thus should parents and heads of families behave themselves wisely and religiously in a perfect way, and walk within

in their houses with upright hearts, every day blessing their households; frequently instructing them in the principles of true religion, and the rules of virtue: encouraging them to walk steddily and uniformly in the paths of righteousness: and withal keeping a watch over them, and good order and discipline among them. And that they themselves may be uniform in their character and conduct, and not bring a reproach upon religion, they should look well to their own conversation in all the other parts of life, that they may be just and charitable, sober and temperate in all things, as well as pious and devout. Men must be good moralists, and useful members of society, if they would approve themselves to God as his sincere servants and worshippers, otherwise they can be accounted of only as hypocrites and dissemblers, who *have a form of godliness*, but are strangers to the life and *power of it*. Fathers and masters of families, who have children and servants under their inspection and care, should consider it as their duty in that respect and capacity, not only to keep up the worship of God in their houses, but also to set them an example of all virtue,
of

P R E F A C E.

xv

of all goodness, and righteousness, and truth, and of every thing that is decent and comely, that is worthy and excellent, and useful in human life, whereby they may adorn religion, and recommend it the more effectually to others; and especially to those, who, as members of their families, are committed to their more immediate care, and are usually with them, seeing their conduct, and observing every thing they say or do; and, being prone to imitation, are very apt to follow their example, and learn their ways.

This now is the religion of a family under the *idea of a church in the house*; and this is what we would earnestly recommend to all parents and masters of families, to set up and maintain in their several habitations: namely, that they would daily worship God jointly and together, and observe the other branches of family religion and discipline, in their proper seasons, and as there is occasion and opportunity.

It is here taken for granted, (which no one can deny, who acknowledges the obligations either of natural or revealed religion) that God is to be worshipped
by

by the whole intelligent and moral creation; and particularly by mankind, on whom he hath conferred so many favours and benefits; and for whom he hath done, and is still doing, so great things: and that they ought to perform this homage both in secret, or each individual singly and alone: and also in public, or by multitudes assembled together in such numbers as may conveniently meet in one place, to offer up their joint addresses to the parent of the universe. Mankind, by the frame and constitution of their nature, are religious as well as social creatures, and thereby led to the acknowledgment of a Deity, and disposed to love, reverence, and worship him, as well as to the exercise of the social affections, and the practice of the social virtues towards one another, and are therefore bound to worship God in society, as well as singly, or each individual by himself alone. This is the general foundation of social worship, which may be considered either as that of one family, or of many families joining together, at stated times, for religious worship and instruction in a more solemn and public way. The reasons and obligations

gations of both are, in some measure, the same, and both contribute to pronounce and carry on the same end.

Building now on these general principles, which none can consistently deny, except an Atheist, we may thus argue the obligations of family religion, under the notion of a *church in the house*.

1st, It is a solemn act of honour to the Divine Majesty, and a just homage due to him from every family.

2^{dly}, It is a good means to preserve a sense of God, and of the obligation of religion and morality, in the minds of the several members of the family, and has a plain tendency to cherish good affections in their hearts, and it helps to transmit the knowledge and practice of religion from one generation to another.

3^{dly}, It being incumbent on us, as social creatures, to worship God in society, and exhort one another to love and good works; and a family being a society most intimately united and nearly related, and deeply interested in one another's welfare, it is very fit and reasonable, and conducive to their interest as a society, that they join together in worshipping their Maker, who hath built
them

them up into a family, and in exciting one another to piety and virtue, and every thing that is lovely, and of good report. And,

4thly, It is a good means likewise to unite them in love and affection to one another, and has a great influence towards maintaining peace and harmony, good-will, and friendship among them, and engaging them to the faithful performance of the duties they owe to one another, as members of such a society, and according to the several relations that obtain among them.

If any one therefore, who is a head or master of a family, hath a just and serious regard to the honour of God and religion; if any regard to the souls of his children and servants, and those who may come after him: if any regard to the interest of his family as a society, and to it's peace and tranquility, and the fidelity of the several members according to to their stations and relations in it, he must consider it as an important duty to make his house as a little church, or sanctuary, wherein God is daily called upon by serious prayer and devotion, and wherein plain and familiar instructions,

instructions, and earnest affectionate exhortations to piety and virtue, are given to the young and ignorant, and prudent discipline is duly exercised, and carefully kept up, and good order observed and maintained, among them.

To enlarge upon these arguments to the length they would bear, would be too tedious in a preface, and swell this work too far beyond the designed limits. We have therefore only mentioned them, and leave them to the serious reflexions of the attentive reader, who may easily discern the strength and tendency of them to enforce the exhortation to family religion, and convince the mind of the importance and usefulness of it.

As to the frequency of performing this duty, or the proper times and seasons of family worship, they are in great measure left to be determined by the prudence of christians. And in this matter we cannot follow a better rule of direction than what is pointed out to us by the course of nature, in the interchanges of night and day, and the successions of darkness and light, that is, the *morning* and *evening* of every day, which are very proper seasons of devotion,

tion, both for the family and the closet. You may read to this purpose, *Psalms* xcii. 1, 2, v. 3, cxli. 2, and cxlv. 2.

And when we reflect on the kind provision which our heavenly Father in his goodness and bounty makes for us, in giving us *day by day our daily bread*, this should teach us, when we sit down to our meals, to address ourselves to him in a short and serious prayer for his blessing upon us in the use of our food, that it may yield such nourishment to our bodies as is necessary to their support, and the continuance of health and strength, together with an affectionate and thankful acknowledgment of the goodness and kindness of providence in covering our table, and giving us from time to time food convenient for us. The short addresses to God on such occasions are parts of the worship of a family, which ought neither to be neglected, nor performed in a slight, careless and hasty manner, for they are very reasonable acts of devotion, proper to be observed by all persons, and they should be always done with seriousness and reverence.

Though enough has been said to engage a serious mind to the stated exercise of
of

of family religion, yet we cannot omit to consider a little the chief excuses and apologies with which some are apt to satisfy themselves in the habitual neglect of some parts of it. I say, some parts of it, because I would not willingly suppose that any christians are guilty of disregarding all of them. The excuses and apologies which are commonly made, are mostly (I think) these two, want of time, and want of suitable gifts and abilities for the performance of religious worship, as the mouth of a society.

1. There are some who plead want of time. They say the business of their callings, and their necessary secular affairs, which it is their duty to mind, and which are not to be neglected, are such as will not allow them time for the daily worship of God in their families.

Now in answer to this excuse, it is readily allowed in the first place, that it is the duty of every man to mind his lawful business, to be diligent and industrious in it, and to take such prudent and reasonable care of his worldly affairs, that he may be able to do justice to all with whom he has any dealings, that he may be useful and do good in his
place

place and station, and make a competent provision for himself and his family. These are good motives of action, and laudable ends for a man to propose to himself in the conduct of life, and the carrying on of trade and business, and they are not usually to be attained without a good degree of care, attention, and diligence.

It is allowed also, in the second place, that the performance of family worship may, on some particu'a- occasions, give way to some very urgent and necessary business that may happen to interfere with it at that time, and cannot be put off to another season. Such cases may sometimes happen, and it must be left to every one's own prudence to judge of them. But as they are not usual, and do not every day occur, they can be no excuse for the habitual neglect of the duty. The duties of civil life, and those of religion, are not inconsistent with one another. But wisdom is profitable to direct, and a little discretion will easily reconcile any difficulties of this kind that may fall in the way. The man who honestly studies to guide his affairs with judgment and prudence, and has an
heart

heart sincerely disposed to religion, will seldom be at a loss to find time and leisure to worship God with his family, and yet mind his business with a sufficient degree of care and application.

3dly, Let such as say, they cannot find time for family worship through the hurry and multiplicity of business, remember and consider that human cares and endeavours without the blessing of God and the concurrence of his providence, will prove but vain and fruitless, and therefore together with their own care and pains they should always join their humble and serious prayers to God for his blessing on them; committing themselves and their affairs to his conduct, looking up to him for success, if it be his will, and submitting the issue to his wise disposal, and remembering withal to offer up their affectionate praises and grateful acknowledgments for any prosperous events they meet with, for all the good things they receive, and for all the blessings of providence which are daily bestowed on them and theirs. *Solomon* indeed hath said in *Prov. x. 4.* that *the hand of the diligent maketh rich*; and the saying is very just: for diligence and industry

industry have a natural tendency in the usual course of things to procure wealth, and advance a man in the world. But to let us see that success and prosperity, and the attainment of wealth and honour, are not the effects of diligence alone, but owing to the co-operation of providence, with our own endeavours, the same wise man observes in another verse (*viz.* 22d) of the same chapter, that the *blessing of the Lord maketh rich.*

It is a certain truth, that without the concurrence of providence, *vain is the help of man*, and vain are all his cares and endeavours. *Except the Lord build the house* (saith the Psalmist, Ps. cxxvii. 1, 2.) *they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.* It is vain for you to rise up early, to sit up late, to eat the bread of sorrows. It is God, the supreme Lord and governor of all, who builds us up into families, who secures our habitations, and prospers our labours; and therefore there is nothing more reasonable than with all our cares and endeavours to join daily practice of serious prayer and supplication with thanksgiving, not only each of us singly, and by him-
self

self alone, but in conjunction, with our families, and all the members of them, as many as are capable and willing to join in so useful and reasonable a service.

The worship of God is a duty of such importance, and so necessary to rectify the disorders of our affections, and improve our minds in moral excellence, and thereby entitle us to, and prepare us for, the divine favour and acceptance, that no worldly cares should banish it out of our families. And if the perishing concerns of this life, make us regardless of a means so useful to dispose and qualify us for so great a blessing, it is a sign we have but little affection to it in our hearts, and but a low degree of zeal, either for our own true happiness, or that of our children and domestics. A wise and good man, who makes a right judgment of things, who values them according to their real worth, and their tendency to promote the perfection and happiness of the human nature, that he is permitted to worship God with his family: he will perform it with delight and pleasure, and never think the little time, that is taken up in such an useful exercise, to be lost or mispent; especially when it may

B

easily

easily be so ordered as not to entrench on the necessary business of his calling, nor be any hindrance to the carrying on his secular affairs. A little time, redeemed from trifling amusements, would soon make up the loss of what is taken up in family worship. And surely there is no comparison between the one and the other, nor would any person of the least reflection put them in the balance.

The truth is, this excuse for the neglect of family religion, from want of time, is, generally speaking, but a mere pretence: for none of us want time for many other things of far less importance. How many can, without grudging the loss of time, throw away hours together in diversions, or in idle and impertinent chat, who yet would think much to spend a quarter of an hour in reading a portion of holy scripture, and offering up a few addresses to God with their families, a service which may be performed acceptably even in less time. But if we would order the affairs of our families with a little thought and discretion, and had but hearts duly affected to devotion, there are but few, if any, of us so circumstanced, but that as much time
might

might easily be found, as would suffice for some parts of worship in our families every day.

But it is needless to insist farther in answering this excuse, which is confuted by the experience of multitudes, both of former and later times, who have been diligent in their business, have had also a great deal to do that required a good degree of attention and application, and have been blessed with a good share of success in their affairs, and yet were at no loss for time to perform the worship of God in their families, but kept it up constantly and regularly every day.

2. The other excuse, which some make for their omission of family worship, is, the want of suitable gifts and abilities, or a due presence of mind, to lead the worship of a society. They complain, that their knowledge in the matters of religion is but small and defective, and they cannot express their thoughts with propriety on religious subjects, so that they are afraid they could not perform the duty in a decent manner, and to the edification of the family: an end which should be carefully regarded in all acts of social worship.

easily be so ordered as not to entrench on the necessary business of his calling, nor be any hindrance to the carrying on his secular affairs. A little time, redeemed from trifling amusements, would soon make up the loss of what is taken up in family worship. And surely there is no comparison between the one and the other, nor would any person of the least reflection put them in the balance.

The truth is, this excuse for the neglect of family religion, from want of time, is, generally speaking, but a mere pretence: for none of us want time for many other things of far less importance. How many can, without grudging the loss of time, throw away hours together in diversions, or in idle and impertinent chat, who yet would think much to spend a quarter of an hour in reading a portion of holy scripture, and offering up a few addresses to God with their families, a service which may be performed acceptably even in less time. But if we would order the affairs of our families with a little thought and discretion, and had but hearts duly affected to devotion, there are but few, if any, of us so circumstanced, but that as much time
might

might easily be found, as would suffice for some parts of worship in our families every day.

But it is needless to insist farther in answering this excuse, which is confuted by the experience of multitudes, both of former and later times, who have been diligent in their business, have had also a great deal to do that required a good degree of attention and application, and have been blessed with a good share of success in their affairs, and yet were at no loss for time to perform the worship of God in their families, but kept it up constantly and regularly every day.

2. The other excuse, which some make for their omission of family worship, is, the want of suitable gifts and abilities, or a due presence of mind, to lead the worship of a society. They complain, that their knowledge in the matters of religion is but small and defective, and they cannot express their thoughts with propriety on religious subjects, so that they are afraid they could not perform the duty in a decent manner, and to the edification of the family: an end which should be carefully regarded in all acts of social worship.

But it will not be difficult to give a satisfactory answer to this objection, if there be but a willing mind to the duty, and an heart sincerely disposed to the worship of God, and truly desirous that the members of the family should be impressed with a serious sense of religion and another world.

What is alledged in the objection may be very true, as to many sincere and good christians, that they have not the faculty of expressing their thoughts properly, and in a suitable and becoming manner, as the mouth of a society in prayer. This is a defect or imperfection, which even some very intelligent persons may labour under. But this defect may, in some measure, be remedied by a little previous study and premeditation, which for other reasons, as well as this, is very fit to be used before we address ourselves to the great God, and that whether a person is to preside in prayer, and lead the worship of a society, or is only to join with him who does so: for we are not to rush into the presence of God rashly and inconsiderately, but we should recollect our thoughts, and consider beforehand, what we are going about,
that

P R E F A C E. xxix

that we may compose our minds, and fix our attention, without which our devotion will be cold and languid, broken and interrupted, void of life and spirit, and little better than a mere lip-service, unaccompanied with the heart and affections; in which case it can neither be acceptable to God, nor edifying or profitable to ourselves.

But the true answer to this complaint is this, that the imperfection or defect complained of may be supplied by the use of good forms prepared and composed before-hand, either by the person himself, who is to officiate or by any others; a variety of which are to be met with in books of devotion, composed for the use both of the closet and the family. These may be easily had, and used very profitably, only the person, who makes use of them, should study to chuse the best, for they are not equally good, and he should make such variations as may be agreeable to his own judgment of things, and suitable to the circumstances of his own family.

It is one of the unhappy consequences that have attended the divisions among protestants in these kingdoms, that the

contending parties have been apt to run into extremes: and hence it hath come to pass, that the too rigorous imposition of a liturgy, or form of public worship, liable to exception in several instances, hath begot in the minds of many serious well-meaning christians, a dislike to all forms of devotion in general. As, on the other hand, some serious well-meaning christians have been so fond of a public liturgy and forms of prayer, as to despise all conceived prayer: and many have been so accustomed to them, and confined themselves so closely to the use of them, that if they have not their form, they cannot pray at all, or even join with those who do not use it.

Now these are extremes on both sides, and both are culpable, and they arise from groundless and unreasonable prejudices, which ought not to be indulged. For religious worship may be performed acceptably, and to edification, either the one way, or the other. And as those, who can pray, with judgment and propriety, without the help of a stinted form, should not be confined to it: so they, who cannot pray without one, or not so well, should not be hindered or discouraged

raged from the use of a well composed form.

There is no need to meddle in this preface with the controversy about the lawfulness or unlawfulness, the expediency or in expediency of forms of prayer. It is hoped and presumed, that, in the present age, there are not many who judge it unlawful to make use of, or join in, a well-composed form, when they are left to their own discretion in the choice and use of it; which is the case with respect to private persons, and masters of families, both in and out of the national establishment. And it may be presumed, without disrespect to any particular persons, that it would be more expedient for the generality of christians, to make use of a good form, than trust to their own abilities, or neglect the worship of God in their families altogether. The old puritans, (as they were formerly called) or protestant nonconformists in these kingdoms, not only allowed the lawfulness of praying by a form, but even the greater expediency of it in some cases. Nor do the protestant dissenters, at this day, found their stated dissent from the worship of the establish-

ed church, merely upon the use of a liturgy: but their main objection, (so far, I mean, as relates to public worship, for what relates to church-government, and the authority of the clergy is of another consideration) their main objection, I say, is, that there are several passages in the liturgy of the church, which they cannot join in, and the use of it is so rigorously enjoined, that there is no liberty to add, alter, or omit any thing. And it is well known, that the main body of the dissenters in *England*, at the restoration of King *Charles* the Second, in the year 1660, would, for the sake of peace, have complied with the use of the present liturgy, had it not been so rigidly imposed, that not the least word or sentence was left to the discretion of the minister, which is too great an honour for any work composed by fallible men, and which cannot but occasion great difficulty and uneasiness to honest and ingenuous minds, who are tied down to such an invariable use of it, many of whom may well be supposed to differ in their judgment from what is the plain and obvious meaning of several expressions which occur in it.

Such

P R E F A C E. xxxiii

Such persons then, as cannot perform family worship, with judgment and decency, without the help of a form, ought to make use of one: for all mens' talents and abilities are not alike. It is not every man that has a faculty of speaking with propriety in the presence of others, especially on grave and serious subjects, and solemn occasions: nor can it be expected, that every father of a family should be able, without such assistance, to lead the devotions of his family, so as to answer the end of such an exercise, and promote their edification. Some, I I doubt not, may be able to do it very well. But there are many who yet are pious and devout persons, and of honest and good hearts, whose gifts are not suited to such a work, or have not sufficient degree of assurance and presence of mind, to undertake it. Now such may reasonably be allowed and exhorted to make use of good forms, and there are not wanting plenty and variety of them among us. They are not, indeed, equally good, some of them are but indifferent, and done with very little judgment. But others are well composed, and with

B 5 judgment

judgment and propriety, both as to sentiment and stile.

I shall not take upon me to pass a judgment upon the composures of any particular author, but shall only observe in general, that all books of this kind are to be considered only as helps: and as no man is confined to them, so they must be used with caution and discretion: for, as was observed before, every man should use his own judgment and understanding, in the assistance he takes from the composures of others, who, how learned, judicious, and pious soever they may have been, were but men subject to imperfections, and liable to mistakes; and therefore not to be blindly, or implicitly, followed.

The general directions and patterns, which we have in the holy scriptures, are our safest and best guide. If we keep to them, and imitate them as near as we can; we are in no danger of going astray, or mixing any thing with our devotions, that is unfit, improper, or unbecoming in our addresses to the divine Majesty. Some, otherwise great and good men, not duly attending to this rule, and following imagination more than judgment,
have

P R E F A C E. xxxv

have strangely departed from the simplicity of the gospel worship in several respects, and particularly in this, that they have introduced into their prayers and public liturgies, the doubtful and disputable opinions of private persons or parties, and have sometimes expressed themselves in a manner that is quite unintelligible: whereas nothing should be introduced in our prayers, but what every christian may, with a little attention, easily understand, and can, without the least scruple or hesitation, join in. If this rule were observed, christians would never be at a loss, or find any difficulty in joining with one another in religious worship, notwithstanding any different opinions that might be among them: for nothing would be in their prayers, but what all christians agree in. And in composing the following forms of devotion, a special regard has been paid to this rule: and it is hoped, that nothing will be found in them, that any christian need scruple to make use of, or may not easily understand.

We shall now conclude this preface with a short exhortation to all fathers and heads of families, that considering
the

the importance of this duty of family religion, they would make conscience of observing it in their several habitations. It is said, that this laudable practice is, of late years, fallen into disuse, and generally laid aside in most houses. It is hoped however, that the total neglect of it is not so universal as is apprehended by some; but that there are many, who still keep it up, and are not ashamed to knowledge God in their families, and call upon their children and servants to join with them in prayers, supplications, and thanksgivings, to that great and good Being, on whom they continually depend, to whose government they are subject, and in which they have reason to rejoice; to whose fatherly care, and kind providence they are indebted for all their enjoyments, and in whose favour alone their happiness is placed. And we would earnestly beseech all, into whose hand this book may come, as they regard the honour of God and religion, the interest of true virtue, the good of their own families, and the peace of their own minds, that they would not allow themselves in the habitual omission of this duty. Let these, who have hitherto neglected it,
be

be persuaded to begin it, and keep it up for the future : let those, who have dropped it, be persuaded to revive it, and take it up again : let such, as have always practised it, be encouraged to persist in it : and let all endeavour to keep up the practice of family religion, in all the parts and branches of it, that their houses may be as so many little churches, or sanctuaries, wherein God is continually called upon, and a due regard is paid to every thing, that is comely and virtuous, lovely and reputable, decent and orderly : wherein we may delight to dwell, and upon which he may shower down the blessings of his goodness, and bestow the communications of his favour, and the influences of his holy spirit.

If the following small collection of Forms of Devotion may be of any use to encourage the revival of family religion, and to assist sincere christians in the performance of it, the authors have their end, and will think their pains well bestowed. And it is their hearts' desire and prayer to God, for all their christian friends, and brethren, that they may not be led away, by any bad examples, into a carelessness and indifferency about religion

xxxviii P R E F A C E.

gion and the worship of God, which is become too much the fashion of the present age; but that they may stedfastly resolve, and carefully perform it, that what ever others do, *they and their houses will serve the Lord.*

To his blessing, protection, and conduct, we commend them, and their habitations; praying, that the most high may dwell with them, and *encompass them with his favour, as with a shield.* To him be glory in all the churches and families of the faithful, by Jesus Christ, throughout all ages, world without end.
Amen.

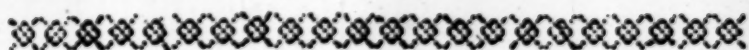
FORMS



F O R M S

O F

DEVOTION, &c.



A Prayer for the LORD'S-DAY
M O R N I N G.

MOST great and glorious JEHO-
VAH! the King eternal, im-
mortal, invisible, the only wise
God; to whom be honour and
power everlasting. We desire now, with
the humblest reverence, to render unto
thee, that tribute of religious homage,
adoration, and praise, which is most just-
ly due to thee from thy reasonable crea-
tures, and the subjects of thy moral go-
vernment. Thee we would celebrate
and

and adore with all the powers and affections of our souls, who art the great Creator of the universe, who madest the earth by thy power, and hast established the world by thy wisdom, and who hath stretched out the heavens by thy discretion; and who delightest in the free and abundant communications of thy goodness. To thee we owe the wonderful frame of our bodies, and the noble faculties of our immortal souls. And we have been the constant charge and care of thy Providence, ever since we came into the world. How many, O Lord our God! are the wonderful works which thou hast done, and thy thoughts of mercy to us-ward? If we would declare, and speak of them, they are more than can be numbered. We bless thee, for the accommodations thou hast given to sweeten our passage through this pilgrimage state: but especially for the spiritual benefits conferred upon us through Jesus Christ: that thou hast so loved the world, as to send thine only-begotten son to seek and to save that which was lost. We adore and magnify thy name, for the clear revelation he hath brought us of thy will, and of our duty, and for the glorious discoveries of
the

Lord's-Day Morning.

3

the exceeding riches of thy grace and mercy towards us. We bless thee, for his most holy and perfect example; and especially for that most wonderful instance of his love towards us, his suffering and dying for our redemption; for his resurrection from the dead, and ascension into heaven; for the great and precious promises of the new covenant; and the assurances which are given us of a blessed resurrection, and that life everlasting, which is the gift of thy grace through Jesus Christ. What shall we render unto thee, O Lord! for all thy loving-kindnesses towards us? We acknowledge that we are utterly unworthy of the least of this thy goodness to us; for we have, in many instances, carried it most ungratefully and disingenuously towards thee. But we would humbly lay hold of thy offered mercy through Jesus Christ, upon the most gracious and reasonable terms of the gospel covenant. To thee we desire to yield up ourselves by a sincere and unreserved dedication. It is the purpose of our hearts, by the assistance of thy grace, to make it the very business of our lives to serve and glorify thee. Lord, help us this day to
worship

worship thee in spirit, and in truth. We acknowledge it as an instance of thy great goodness, that thou hast signified thy will, that there should be one day in seven set apart from our worldly businesses and cares to thy more immediate worship and service. Assist us, we beseech thee, by thy spirit, to make a right improvement of the seasons and means of grace, which are so frequently returning upon us, that, in the use of them, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. We are sensible of the backwardness and indisposedness of our hearts to spiritual exercises. But do thou, O Lord! enlighten, raise, and quicken us; and grant that we may have faith in a lively exercise, and may have holy and good affections enlarged in our souls. Let our hearts be fixed, O God! let our hearts be fixed, and let us be enabled to govern our thoughts that we may serve thee without distraction. May we join with the solemn assemblies of thy people, with a pure and fervent devotion, in offering up our united prayers and praises, and in attending on the ordinances of thy house. And let us be enabled to say
from

Lord's-Day Morning 5

from happy experience; that it is good for us to draw near unto thee, and that thy tabernacles are very amiable. Assist thy servants who are to minister to thy people in holy things; and let the word they shall deliver in thy name, be as good seed sown in good ground, that being received into good and honest hearts, it may bring forth abundant fruit in our lives and conversations. And grant that we may so attend upon the duties and ordinances of thy sabbath in thy church below as to be prepared for the higher exercises and enjoyments of thy heavenly temple and kingdom through Jesus Christ our Lord, to whom be glory for ever and ever. *Amen.*



Another Prayer for LORD'S-DAY M O R N I N G.

O Incomprehensible JEHOVAH! the Holy, Holy, Holy, Lord God Almighty, the God of Nature, of Grace, and of Glory! Thou art exalted above the hallelujahs of angels, and yet condescendest to declare thyself well pleased with the prayers and praises of such worthless

worthless creatures as we are, when offered up in the sincerity of our hearts.

We thank thee, O Lord! for the return of this day; a day peculiarly set apart to thy more immediate worship and service; and would esteem it our privilege and happiness to be thus employed. This is the day which the Lord hath made, may we rejoice, and be glad in it! Many are the seasons of this kind, which thou hast been graciously pleased to favour us with. But we must acknowledge, that we have not improved them as we ought to have done, to the honour of thy name, and to our own spiritual benefit. Lord! pardon our negligences and defects. And since it hath pleased thee to put another sacred opportunity into our hands, assist us by thy grace, that we may worship thee in spirit and in truth with a pure adoration and devotion

With all the powers of our souls would praise and celebrate thee, the greatest and best of beings, who art, from everlasting to everlasting, unchangeably possessed of all possible perfections. Glory be to thee, the Father Almighty, the maker of heaven and earth, and of all

all things visible and invisible! Who spakest the word, and they were made; who commandest, and they were created!

We bless that most wise and powerful and benign providence, which extendeth it's care to numberless orders of beings: and, particularly, to us of the human race.

But, especially, we adore thee, under the amiable character of a God in Christ reconciling the world unto thyself. Blessed for ever be thy name, that in compassion to our perishing state, thou didst, in the fulness of time, send thy only begotten son, to take upon him human flesh, to instruct us in the nature of true religion; to lead us by his own example in the paths of righteousness and true holiness; and to put away sin by the sacrifice of himself. And we would, in a particular manner, bless thee, for his resurrection from the dead; that having for us men, and for our salvation, submitted to the deepest humiliations, and to the most bitter and dolorous passions, and to the cruel and ignominious death of the cross, he, on the first day of the week, which is therefore sanctified to his honour, brake the bands of death,

and

and rose triumphant over it, and is now at the right hand of the majesty on high. Let us so know him in the power of his resurrection, as to be thereby effectually engaged to walk in newness of life, and to seek the things which are above. And let us look forward, with faith and hope, to that glorious day, when he shall come again to take us to himself, that where he is, there we may be also.

Be graciously present, we beseech thee, this day to the several worshipping societies of thy people. We would join in spirit with all, that, in every place, call upon the name of Jesus Christ our Lord: making it our earnest request, that the interests of real vital christianity may be every where, happily promoted.

May thy sabbaths, O Lord! be our delight; holy and honourable in our esteem. And let all our religious services be animated with pious and devout affections. Grant, that we may not be forgetful hearers of the word, but doers of the work required. And let not the cares of this life, the deceitfulness of riches, and the lusts of other things entering in choke the word, and render it unfruitful. May we this day have communion with
thee,

thee
son
thin
the
thou
all
mad
hope
in a
we a

A
state
versa
that
and
unto
and
Ame

✠✠

A

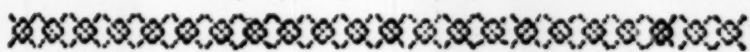
O
King
Tho
tal fi
yet

Lord's-Day Evening. 9

thee, our heavenly father, and with thy son Jesus Christ, in the ordinances of thine appointment. And grant, that in the use of the means of grace, which thou affordeſt us, we may grow up in all holineſs and goodneſs, 'till we be made meet for a better world, where we hope to love, to praife, and obey thee in a far more perfect manner, than now we are capable of doing.

And, in the proſpect of that happy ſtate, we would now join with the univerſal church of heaven and earth, in that glorious hymn of praife, bleſſing, and honor, and glory, and power, be unto him that ſitteth upon the throne, and unto the lamb, for ever and ever.

Amen.



A Prayer for the LORD'S-DAY
EVENING.

OIncomprehenſibly glorious Majeſty!
the bleſſed and only potentate, the
King of kings, and Lord of lords.
Thou dwelleſt in light to which no mor-
tal ſinful eye can approach. We are not
yet fitted for the immediate viſions of
thy

thy glory. Yet thou hast not left thyself without witness among us, but hast made such discoveries to us of thy divine majesty and amiable perfections, as justly entitle thee to our highest love, our profoundest reverence, and our most unreserved devoted obedience. In all thy wonderful works, which are continually before our eyes, we may behold the bright impressions of thy power, wisdom and goodness. We carry about us in the frame of our own bodies, and in the faculties of our immortal souls the living proofs of a Deity. Thou Lord hast made us reasonable beings of an higher order than the brutes, and didst originally design us for knowing, loving, and obeying thee, and for being happy in the enjoyment of thee, the infinite good. And blessed be thy name, that when all had sinned and come short of thy glory, and were fallen from the noble end of their creation, when the whole world was become guilty before thee, thou hadst compassion upon us in our sinful perishing state, and hast, in thy sovereign wisdom and love, provided a glorious Saviour for us, that through him we might be recovered to holiness and happiness.

Lord's-Day Evening. 11

happinefs. We blefs thee, that, in the fulnefs of time, thou didft fend thine own Son into the world, to inſtruct us by his heavenly doctrine, to guide us by his moſt perfect example, to make atone-ment for us by his ſufferings and ſacri- fice, and to give us the fulleſt aſſurances of a bleſſed reſurrection and eternal life. We can now regard thee under the amiable character of a God in Chriſt, reconciling the world unto thyſelf; encouraged by thy grace and goodnefs, we humbly and earneſtly apply to thee, that for thy Son's ſake, and according to the multitude of thy tender mercies, thou would blot out all our tranſgreſſions, and ſpeak peace unto our ſouls. Far be it from us to abuſe thy mercy or to continue in ſin, becauſe grace hath abound- ed: But let the riches of thy grace, as manifeſted in the goſpel, lead us to re- pentance and holy obedience. O bleſſed God! heal the diſaffection of our hearts, and draw out our ſouls to thee in love. Give us ſuch views of thy amiable glory and excellency, and eſpecially of thy infinite goodnefs and love to us, that we may be brought under the animating influence of a ſuperlative love to thee.

C

May

May we, with all saints, be able to comprehend more of the breadth, and length, and depth, and height of that love of Christ, which passeth knowledge. And as we profess to be his disciples, let the same mind be in us that was in him, and let us shew that we abide in him by walking even as he walked. Oh! that we may feel the mighty power and influence of the Gospel doctrines and motives, so as to be thereby effectually engaged to adorn the doctrine of God our Saviour in all things. May we have respect unto all the divine commandments, and not allow ourselves in the habitual neglect and violation of any of them. May we daily worship thee in spirit and in truth, with a pure adoration and devotion, and live in a constant dependance on thee and resignation to thy will: and let us do every thing we do as in thy sight and in a subordination to thy glory. Preserve us, we beseech thee, from a lifeless formality in religion, and a lukewarm indifferency in the things of God: and grant that we may be animated by a pure and fervent zeal for the honour of thy great name, and the interests of thy kingdom.

And

And let us have a constant regard not only to the duties of the first, but also to those of the second, table. Let us not only be pious and devout towards thee our God, but be just and charitable towards our fellow-creatures, endeavouring, in our general conduct, to fulfil that royal law, whereby we are obliged to love our neighbours as ourselves. May we put on as the elect of God, holy and beloved, bowels of mercies, kindness, meekness, long-suffering, forbearing one another, and forgiving one another, even as God, in Christ, hath forgiven us.

Lord help us to fulfil the duties of the several stations in which thy providence hath placed us; and to behave suitably to the relations we bear towards superiors, inferiors, or equals. And let us be enabled to exercise a due discipline and government over ourselves, and to keep all our appetites and passions within proper bounds. May we shew that we are Christ's faithful disciples, by crucifying the flesh with the affections and lusts; and not be conformed to the world in the corrupt customs and practices of it, nor follow a multitude to do evil.

Affist us by thy good spirit, that we may maintain our integrity, and preserve a purity of intention, and steadiness of resolution, amidst the manifold temptations to which we are exposed. in patience let us possess our souls ; and let us learn, in whatsoever state we are, therewith to be content. And grant that by a sober, righteous, and godly life here on earth, we may be daily rendered more and more meet for the inheritance of the saints in light ; an inheritance incorruptible, and undefiled, and that fadeth not a way, reserved in heaven for us.

When shall the happy time come, which we wait and pray for, when the whole earth shall be filled with the knowledge and glory of the Lord ! Remember in mercy thy antient people the Jews. Let Christ crucified be no longer a stumbling block to them, but be the power of God, and the wisdom of God. And let the heathen nation be turned from idols to serve thee, the living and true God, and to wait for thy Son from heaven, even Jesus, who delivered us from the wrath to come.

We would be unfeignedly thankful for the glorious light of thy gospel, which
shineth

shin
for
wor
scrip
of
thee
faith
ferin
the
that
ting
thee
true
spirit
O
king
king
viden
bled
him,
fulne
and
fulfil
justic
our st
M
wise
word
festati

shineth among us in these lands; and for the inestimable liberty we enjoy, of worshipping thee, according to the prescriptions of thy word, and the dictates of our consciences. And, we beseech thee, gracious God, to strengthen the faith and patience of those, that are suffering for righteousness-sake. Restrain the fury of their oppressors, and grant that those who whilst they are persecuting thy servants, think they are doing thee service, may be recovered to the true spirit of christianity, which is a spirit of love and peace.

O Thou, who art the great King of kings, and Lord of lords, bless the king, whom thou hast in thy good providence set over us, and may he be enabled to guide the people committed to him, with integrity of heart, and skilfulness of hands. And let all our judges and magistrates faithfully endeavour to fulfil the great ends of their office, that justice and righteousness may run down our streets like a mighty stream.

May the ministers of thy gospel be wise to win souls, and not handle the word of God deceitfully, but by manifestation of the truth commend them-

selves to every man's conscience, in the sight of God. We would pray for our nobles and gentry, that they may be eminent for probity and public spirit, and employ the advantages of their condition for promoting the interests of religion and virtue, and the welfare and good order of the community.

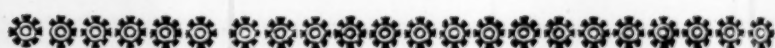
Let those that are engaged in commerce be fair and honest in all their dealings, and not allow themselves in any arts of fraud and unlawful gain. May they who have this world's wealth, endeavour to lay themselves out in doing good, and honour the Lord with their substance, considering it as a trust committed to them, of which they must give an account. And let the poor be contented with their lot, and apply themselves to honest labour, working with their hands that which is good.

We beseech thee, who art the father of mercies, to supply the wants of those that are really indigent : comfort the sick and the afflicted, and be a present help to them in time of trouble. Grace, mercy, and peace be upon us, and all our friends and relatives, and upon all that love our Lord Jesus Christ in sincerity.

We

We bless thee for that good word of thine, which we have this day heard. Let it make lasting impressions upon our hearts, and produce suitable fruits in our futer lives. The good Lord pardon the weaknesse and defects that have attended us in the religious services in which we have been engaged, and lay not to our charge the iniquities of our holy things. Take us, we beseech thee, under thy gracious protection this night. Let no evil befall us, neither let any plague come nigh our dwelling. May our sleep be sweet unto us, and let us arise in the morning of the ensuing day, refreshed and strengthened, that we may be enabled to apply ourselves to the cheerful discharge of the duties required of us. Lord, hear and answer these our humble requests, and grant us whatsoever thou seest to be really good and needful for us, in the name and for the sake of Jesus Christ the great mediator of thine appointment, through whom we have a freedom of access unto thee, and can say with an ingenuous affiance, in the words which he hath taught us,

OUR Father, who art in Heaven,
Hallowed be thy name. Thy
Kingdom come. Thy will be done in
Earth, as it is in Heaven. Give us, this
day, our daily bread, and forgive us our
trespasses, as we forgive them that tres-
pass against us. And lead us not into
temptation, but deliver us from evil.
For thine is the Kingdom, and the Pow-
er, and the Glory, for ever and ever.
Amen.



Another Prayer for the LORD'S-DAY
EVENING.

MOST blessed and glorious Lord
our God! Thou, whose name
alone is JEHOVAH, art the most high
over all the earth; thy glory is above
the heavens. Thou art great, and clo-
thed with honour and majesty! With
the profoundest reverence would we now
worship, and bow down, and kneel be-
fore the Lord our Maker, acknowledg-
ing that thou art worthy to receive glory
and honour, and power, for thou hast
created all things; and for thy pleasure
they are and were created.

Thou

Thou continually upholdest all things by the word of thy power ; and governest all the orders of beings which thou hast made, by thy most wise and righteous providence.

But we would especially praise thee, O Lord ! for thy goodness, and for thy wonderful works unto the children of men. Though we are a race of sinful creatures, that are daily offending thee, yet thou art continually doing us good in the methods of thy common bountiful providence, and hast stored the whole world about us with a variety of things, for our use and for our entertainment.

But above all, we bless thee for the wonders of redeeming love, and for the exceeding riches of thy grace manifested towards us through Jesus Christ. We adore thee for his wonderful incarnation ; for the clear revelation he hath brought us of thy will, and of our duty ; for the example of his most holy and spotless life ; and for the obedience of his sufferings and death, and the sacrifice he hath offered for our redemption. We bless thee, for his resurrection from the dead, and for the glories of his exalted state : that he is made head over all

things unto his church, and ever liveth to make intercession for us. And we rejoyce in the prospects of his glorious appearing, when he, who was once offered to bear the sins of many, shall come the second time to complete the salvation of them that believe and obey him.

Oh! that this thy marvellous grace and goodness may make deep and lasting impressions upon our hearts: and, from a warm and lively sense of the obligations we are under, let us make it our continual endeavour to abound in all those fruits of righteousness, which are by Jesus Christ, to the praise and glory of God our heavenly father.

We are ashamed, O Lord! that we have been so forward to offend thee, and that we have, in so many instances, made very unworthy returns to thy infinite goodness. We have sinned against light and love, and have been unsteadfast in thy covenant. But we beseech thee through our Lord Jesus Christ, and according to the multitude of thy tender mercies, to blot out all our transgressions. Grant that we may be filled with a godly sorrow for our sins, and let us abhor the thoughts

thoughts of continuing in sin, because grace hath abounded towards us.

Lord, establish our feeble resolutions, and let thy Holy Spirit help our infirmities, for we too often find, that when we would do good, evil is present with us. Deliver us, we beseech thee, from the power of corrupt and sensual affections, and enable us to govern all our appetites, and passions by the laws of religion and reason. Let us follow the things which are true, and just, and pure, and lovely, and virtuous, and praise-worthy: And grant that our whole conversation may be such as becometh the Gospel of Christ.

Subdue our obstinate self-will, and let our wills be wholly subjected and conformed to thy good and holy will in all things. And may our hearts and affections be raised above the vanities of this present world, and be fixed upon thee, the supreme, the infinite good, who alone can satisfy the immortal desires of our souls, and in whom alone we can be completely and for ever happy.

We would lament it as our unhappiness, as well as fault, that we love thee no more, and that our affections and desires towards thee are so cold and languid.

guid. But Lord! we desire to love thee above all; and to manifest the sincerity of our love by that best expression of it, the keeping thy commandments.

And since thou hast been pleased in thy holy word, to propose thyself to us as the great exemplar and pattern, to which we must labour to be conformed; we beseech thee to form us into thy divine likeness. Assist us by thy spirit, that we may resemble thee more and more, in thy most amiable moral excellencies; in thy purity and holiness; in thy love and goodness; in thy faithfulness and truth.

Let us not take up with outward professions or low attainments, but be still going on towards perfection, as becometh the children of God, and the disciples of the holy Jesus. Oh! that Christ and his benefits, his marvellous love, and the glories he hath prepared for believing obedient souls, may be the frequent subject of our affectionate meditations, and may have a purifying transforming influence upon our hearts! Since Heaven is what we profess to have in view, thither let us continually aspire in ardent desires,
and

and believing hopes, and diligent preparations.

We rejoice in the prospects of being admitted to the city of the living God, that heavenly Jerusalem ; and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven ; to God the judge of all ; and to the spirits of just men made perfect ; and to Jesus, the mediator of the new covenant. Animated by the hope that is set before us, let us now by a patient continuance in well-doing, seek for glory, honour, and immortality, that in the end we may obtain eternal life.

O Thou, the great governor of the world, and father of mankind, order things so in thy most wise providence, that the obstacles may be removed, which hinder the spreading of true religion in the world.

Let christianity shine forth in it's genuine simplicity, beauty, and glory, free from idolatry, superstition and spiritual tyranny !

May the inhabitants of these lands have a zeal for God, tempered with evangelical meekness and charity : And
let

let not our liberty be turned into licentiousness.

And since it is thy will, that we should pray for kings, and all in authority over us, have a gracious regard, we beseech thee, to the prayers we would now offer up unto thee, on the behalf of thy servant our king. Let thy holy Spirit guide him, and thy powerful arm defend and strengthen him; and let wisdom and righteousness be the stability of his throne.

May our magistrates be careful to do justice and judgment, and be a terror, not to good works, but to the evil.

And let the ministers of the holy Jesus take heed to the ministry they have received of the Lord, to fulfil it.

O thou, whose character it is to comfort us in all our tribulations, pity those that are in adversity. Lay not upon them more than thou wilt enable them to bear, and let them find, that it is good for them that have been afflicted.

We implore thy favour upon our friends and relatives, and especially that their souls may prosper: and grant, that we may be at peace among ourselves.

selves. And, as far as in us lieth, let us live peaceably with all men.

Accept our thankful acknowledgments, O thou, our most merciful father, and soveraign benefactor, for the numberless benefits we have received from thee, through the whole course of our lives. Thy kind providence hath been our constant safe-guard and support: our praise should therefore be continually of thee. To thee we owe it that we have been preserved in health, or have been restored from sickness, and that we have been continued in the use of our senses, and in the exercise of our reason. Thou hast hitherto, in thy great mercy, granted us the necessaries of this present life, and hast, in many instances, indulged us in the comforts of it. And when it hath pleased thee, for wise ends, to lay upon us thy correcting hand, we have had reason to sing of mercy, as well as of judgment; and to bless thee for thy most seasonable fatherly chastisements, and thy gracious supports under them.

But above all, we bless thee for the exceeding great and precious promises of thy covenant, whereby thou hast called us to glory and virtue, and hath raised us
to

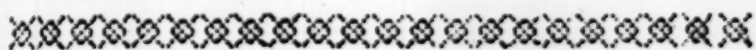
to the hope of eternal happiness in a better world; and for all the valuable means of grace and spiritual improvement to help us forward in our preparations for it.

We beseech thee to follow with thy blessing the instructions we have this day received from thy holy word. Pardon whatsoever thy holy eye hath seen amiss in us. And watch over us and bless us this night. In a reliance on thy merciful protection we would lay us down in peace, and sleep; for thou Lord only makest us dwell in safety. Grant that we may be fitted for the duties of the following day and week, and may behave as becometh us in our several stations and relations. And let us be careful to redeem and improve the time, as being sensible, that the time of life is short, and that to thee we must be accountable for it.

Lord lift up the light of thy countenance upon us, and graciously accept the supplications and thanksgivings we have now offered up unto thee.

And do thou the God of peace, who hast brought again from the dead our Lord Jesus, that great shepherd of the sheep,

through the blood of the everlasting covenant, make us perfect in every good work to do thy will, working in us that which is well-pleasing in thy sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*



A Third Prayer for the LORD'S-DAY
EVENING.

O Eternal and infinitely glorious JEHOVAH! the supreme and absolutely perfect being; who art worthy to receive the united praises and adorations of the whole intelligent creation.

Thou, even thou, art Lord alone! Thou hast made heaven, the heaven of heavens: with all their host, the earth and all things that are therein; the seas, and all that is therein; and thou preservest them all; and the best host of heaven worshippeth thee. O Lord! how manifold are thy works! in wisdom hast thou made them all. Who is like unto thee, glorious in holiness, fearful in praises, working wonders! thy bounty is wide as this vast creation: thy mercy endureth

dureth for ever : and thy truth unto all generations !

We rejoice to think that we are under thy most just and benign administrations, who, we are sure, wilt order all things with infinite wisdom and equity, so as is most for the good of the whole, and for the happiness of those that love and seek thee in sincerity.

Lord, we acknowledge that thy ways are equal, and that thy laws are holy and just, and good, and tend to promote the true felicity and perfection of our nature. But with shame and confusion of face must we confess at thy footstool, that we have in many instances transgressed those commandments, which thou hast set before us as the rule of our duty, and have risen up both against thy authority, and against thy goodness. Too often have we opposed our corrupt wills to thy holy will and law, and have been drawn by our irregular appetites and passions to act contrary to the convictions of our own minds, and to the sacred obligations of thy covenant. All our omissions and neglects of duty, the numberless defects and weaknesses which have attended us, as well as our more presumptuous

presumptuous offences, are now open to thy all-seeing eye. We have reason therefore with an ingenuous contrition to smite upon our breasts saying, Lord! be merciful to us sinners. Our iniquities have abounded, let thy grace much more abound in the full and free remission of them. We have destroyed ourselves: but in thee, O Lord! is our help and our salvation.

We would receive it as a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. We desire to rely on him as the appointed Saviour, to submit to him as our Lord, and to comply with the most reasonable and gracious terms of pardon and salvation which are established in the new covenant.

Assist us by thy grace, we beseech thee, that we may hate and forsake every evil way, and may not harbour any darling iniquity in our bosoms. Since we have such exceeding great and precious promises given us, grant that we may thereby be made partakers of a divine nature, and may escape the corruption that is in the world through lust.

Lord,

Lord, keep us from an evil heart of unbelief, and let us be built up in our most holy faith. And do thou, who commandedst light to shine out of darkness, shine into our hearts to give us the light of the knowledge of thy glory, in the face of Jesus Christ. Let us have such views of thy most amiable perfections and especially of thy infinite goodness, that we may be powerfully drawn to love thee above all, and may delight greatly in thy commandments. Let us esteem thy service to be our noblest freedom, and be animated with a pure and fervent zeal for the glory of thy great name, and the interests of thy kingdom.

We would aspire with earnest desires after a nearer conformity to thee, the best of beings; and as thou, who hast called us, art holy, so may we be holy in all manner of conversation. And let a sense of a present deity be an effectual preservative against sin and temptation, and a powerful engagement to the performance of our duty.

O thou, the great searcher of hearts, who lovest truth in the inward parts, cleanse us from all hypocrisy and guile, and give us that christian candour and
simplicity

simplicity of spirit, that godly sincerity, which is pleasing and acceptable in thy sight. Subdue that inordinate selfishness, which is deeply rooted in our hearts; and let us put on charity, which is the bond of perfectness; that charity which seeketh not her own, which envieth not, and is not puffed up, and behaveth not itself unseemly. Let the law of kindness be in our lips: and putting away from us all lying and clamour, and evil-speaking, let us speak the truth in love, and not backbite with our tongues, nor take up a reproach against our neighbour. In the whole course of our actions, let it be our desire and delight to be doing good, in conformity to the example of that blessed Redeemer, who, in the days of his flesh, went about doing good to the bodies and to the souls of men.

And whilst thou continuest us in this state of trial, assist us, gracious God, to perform the duties of our several stations and relations, and to fill up that part in the civil and social life which thy providence hath assigned us, that we may glorify thee on the earth, and serve our generation according unto thy will.

May

May all thy dispensations towards us be sanctified. To thee we would be thankful for every good thing we enjoy, and for all the prosperous events which befall us. And if thou seekest fit to exercise us with affliction and suffering, far from murmuring or repining, let us meekly acquiesce in thine appointments. Grant that tribulation may work patience, and patience experience, and experience hope; that hope of the glory of God which maketh not ashamed. We would beg with greater earnestness than for any worldly advantages whatsoever, that we may make a constant progress in grace, and in all the virtues of the christian life.

And whenever it shall please thee to put an end to this our present state of trial and discipline, let us be received into those blissful mansions which thy infinite goodness hath prepared, where we hope to be made perfect in holiness and glory.

May the name of Christ be spread from the rising to the setting sun, and let the time come when all nations shall call him blessed.

Our

Our hearts desire and prayer for Israel is, that they may be saved: and that the Gentiles every where may be turned from darkness unto light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among them that are sanctified by faith that is in Christ Jesus.

Revive among professed christians a hearty zeal for true uncorrupted christianity in it's power and purity, and grant that they may approve themselves the disciples of Jesus, by loving one another, and by keeping the unity of the spirit in the bond of peace.

Oh in mercy to thy church and mankind put a stop to persecuting rage and violence, and let not thy suffering servants be constrained by any worldly terrors to make shipwreck of faith and a good conscience.

May we in these lands make a right improvement of our happy privileges, and walk as children of the light and of the day.

Do thou, who art the governor among the nations, bless, guide and defend thy servant our king: and give wise and able magistrates, that under the shadow
of

of civil authority, we may lead peaceable and quiet lives in all godliness and honesty.

Let the ministers of thy gospel preach not themselves, but Christ Jesus the Lord, and be examples, to the believers in word, in conversation, in charity, in faith, in purity.

And let all in their several stations and relations endeavour to adorn the doctrine of God our Saviour in all things.

We beseech thee, the God of all grace, to bless the rising generation. Let parents be careful to bring up their children in the nurture and admonition of the Lord. And let those that are in the days of their youth enter betimes on the ways of wisdom, piety, and virtue, and fleeing youthful lust, let them bring forth the amiable fruits of righteousness to thy praise and glory.

We commend to thy fatherly goodness and care all our friends and relatives, and if we have any enemies, Lord have mercy on them, and turn their hearts.

Let the poor, the sick, and the afflicted, be remembered by thee, as their several cases and circumstances require. And may they that are in an easy and prosperous condition be humble and thankful,
and

and manifest their sense of thy goodness to them, by a readiness to shew kindness to those that are in adversity.

We bless thee for the opportunity we have this day had of attending upon thee in the ordinances of thy house: and grant that as we have such frequent seasons of grace put into our hands, we may grow in wisdom and spiritual understanding, and in all holiness and goodness, and may, by the exercises of thy worship in thy church below, be prepared for the nobler exercises and enjoyments of an eternal sabbath in thy immediate beatific presence and kingdom above. Assist us by thy grace, that through the following week we may walk before thee unto all pleasing, and in all our worldly businesses, employments, and cares, and even in our recreations themselves, may maintain a constant regard to thy presence and approbation, as becometh accountable creatures.

Let not a wearisome night be appointed us, but grant to us comfortable repose, that in the morning of the ensuing day we make awake full of the praises of thy goodness, and with fresh resolutions of

D

devoting

devoting our preserved lives to thy glory and service.

Accept us, we beseech thee, through Jesus Christ the Son of thy love, for whom we would with all our hearts adore and bless thee, and in whose name and words we call upon thee :

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



A Prayer for MONDAY Morning.

O ALMIGHTY and most gracious God, who art plenteous in mercy to all that call upon thee in truth. On thee we continually depend, and each returning day bringeth fresh instances of thy favour and loving kindness towards us.

us. In the morning therefore would we direct our prayer unto thee, and would humbly offer up our grateful acknowledgments and adorations. We thank thee that thou hast hitherto granted us the necessities and many of the conveniencies of this present life. But we would especially adore and bless thee for the spiritual blessings conferred upon us through Jesus Christ the Son of thy love. Assist and enable us, we beseech thee, this day, and all our days, to live not unto ourselves but unto thee, and to glorify thee in our bodies and spirits which are thine.

We are ashamed to reflect that we have in many instances carried it ungratefully and disingenuously towards thee, and have transgressed thy holy and righteous law both by omitting the duties which are there required, and by doing those things which thou hast there forbidden. If thou, Lord, shouldest be extreme to mark what we have done amiss, we could not abide the trial of thy strict justice. But it is our great comfort, that with thee there is mercy, and with thee there is plenteous redemption. And since it hath pleased thee, in thy great love to

mankind, to exalt thy Son Jesus Christ to be a Prince and a Saviour, to give repentance and remission of sins; we beg that thou wouldest be graciously pleased through him to work in us a sincere repentance, and to grant us the full and free remission of all our offences. Oh send thy spirit to sanctify us in all our faculties and powers, that we may be renewed after thine image in knowledge, righteousness, and true holiness. Let us love thee, the Lord our God, with all our hearts, who alone art infinitely amiable, the fountain of all perfection and happiness, and let a continual fear of thee possess and govern our minds, that we may not allow ourselves in any thing that is contrary to thy holy nature and will. Let us walk continually as in thy sight, and exercise a constant dependance on thy wise and good providence. And from a persuasion that thou orderest all things really for the best, let us learn to cast our cares and burdens upon thee, and resign ourselves wholly to thy disposals. May we be daily looking unto Jesus the author and finisher of our faith, and have his bright example ever in view

as our great pattern, and feel the sacred constraints of his wonderful love.

Lord keep us from deceiving ourselves with a dead inoperative faith. Let us so believe as to be careful to maintain good works and let the obedience we yield be free and ingenuous, having respect unto all thy commandments.

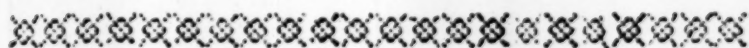
O God, who searchest the hearts and triest the reins of the children of men, cleanse thou us from our secret faults, but especially deliver us from presumptuous sins, and let them not have dominion over us. Turn away our eyes we beseech thee, from beholding vanity, and quicken us in thy way. Incline our hearts unto thy testimonies, and not unto covetousness. Since the time is short let us use this world so as not to abuse it, considering that the fashion of this world passeth away, and let us seek the things which are above, and not be carnally minded, which is death; but be spiritually minded, which is life and peace. Grant, O most merciful heavenly Father, that through the gracious assistances of thy good spirit, we may grow up in all holiness and goodness to the true perfection of our natures. And let us so fulfil the

work which thou hast given us to do here on earth, that after having served our generation according to thy will, we may enter into the joy of our Lord.

Let thy way, O God, be known upon earth, and thy salvation unto all people. Have mercy in an especial manner on these nations of *Britain* and *Ireland*. Heal our backslidings, and revive our languishing love and zeal. Let all in authority over us rule us in thy fear and to thy glory. And let thy mercy extend to all orders and degrees of persons. Protect us this day by thy good providence, and guide us by thy spirit. Keep us from trifling away precious time, and assist us in every part of duty in which we shall be engaged. And grant us whatsoever thou seest we really stand in need of for our bodies and for our souls, though Jesus Christ our Lord, in whom thou art always well pleased, and in whose comprehensive words we sum up all our petitions.

OUR Father, who art in Heaven.
Hallowed be thy name. Thy
Kingdom come. Thy will be done in
earth, as it is in Heaven. Give us, this
day,

day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



A Prayer for MONDAY Evening.

MOST great and glorious, most merciful and gracious Lord God, with a profound veneration, and with humble gratitude we would worship and adore thee as our almighty maker, our constant preserver, our most bountiful benefactor, our supreme Lord, and chiefest good. We are sensible of thy just propriety in us, and dominion over us, that thou hast the most rightful claim to our highest love, and to all the obedience we are capable of rendering, and that it is in thee alone that we can be happy. But we must acknowledge with deep humility and self-abasement, that we have in many instances fallen short of the great end of our being, and have acted contrary to the obligations which thy au-

D 4
thority

thority and goodness have laid upon us. Our own hearts charge us with manifold transgressions of thy holy and righteous law. How much more mayest thou charge us, who art greater than our hearts, and knowest all things? But we beseech thee to extend thy mercy towards us through Jesus Christ, in whom thou hast made known all the riches of thy grace to perishing sinners of the human race. And as we would implore the pardon of our past iniquities, so we would no less earnestly desire the sanctifying influences and aids of thy holy spirit. Lord, help our weaknesses and infirmities and enlarge our hearts, that we may run the way of thy commandments with cheerfulness and delight. Make us sensible that the happiest thing we can do for ourselves is to obey the laws which thou hast given us, and to resign ourselves in all things to thy will, and to embrace whatsoever thy sovereign wisdom seeth to be really best and fittest for us. On thee we desire to cast all our burdens and cares amidst the vicissitudes of this mortal life. And we beseech thee to enable us to apply ourselves with zeal and diligence to the performance of every
part

part of our duty. Let that grace of thine, which bringeth salvation, effectually teach us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Let us not love the world, neither the things that are in the world, so as to chuse them for our portion, or place our chief happiness in them. If riches encrease, let us not set out hearts upon them, nor trust in uncertain riches, but in thee the living God. And if it shall seem fit to thee that we should be poor and in a low condition, let us be patient and contented with our lot, and grant that we may be rich in faith and heirs of the kingdom. Whatever station or condition we are in, let us be enabled to fulfil the duties of that station and condition, adorning the doctrine of God our Saviour in all things. May we be just in all our dealings, and govern ourselves in our general conduct, by that excellent rule

which our Saviour hath taught us, to do unto others as we would that they should do unto us. Let us be kindly affectioned one to another with brotherly love, in honour preferring one another. And if we meet with injuries and reproaches, let us, instead of indulging the bitterness of revenge, exercise a forgiving disposition, and be ready even to render good for evil, and blessing for cursing.

We beseech thee, gracious God, who art the sovereign disposer of all events, to cause all things to work together for our good. Enable us meekly to submit to thy hand in all our afflictions, considering them as wisely and righteously ordered by thee. And let us be unfeignedly thankful to thee for all the mercies we receive. With grateful hearts we acknowledge that goodness of thine, which hath followed us all our days. To thy kind providence we owe it that we are supplied with the necessities, and that we enjoy many of the comforts of this present life: but especially we bless thee for the glorious privileges of thy Gospel, and for that unspeakable gift of thy love, the gift of thine own Son, and for all the spiritual blessings we are
made

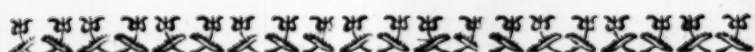
made partakers of through him. We rejoice in the happy prospects which are before us, the prospects of an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us. And grant, we beseech thee, that we may walk worthy of the high and heavenly calling wherewith we are called, and as becometh the heirs and expectants of a blessed immortality.

We pray that Jews and Gentiles may be brought to the obedience of faith; and that true christianity may every where prevail, free from those corruptions and debasing mixtures which have stained it's purity and glory. Do thou, the God of all grace, pour forth thy holy spirit from on high upon all orders and degrees of persons in these lands. Put a stop to the growth of prophaneness, impiety, and infidelity, and to that vice and dissoluteness of manners, which so aboundeth among us. Deliver us from bitter envying and uncharitableness, and let us follow the things which make for peace, and the things with which we may edify one another. We beseech thee, by whom kings reign, and princes decree justice, to bless thy servant our King,
in

in his person, family, and government. Let his throne be established in wisdom and righteousness. And let all inferior magistrates employ the authority committed to them, for a terror to evil-doers, and an encouragement to them that do well. May the ministers of thy Gospel be happily instrumental to promote the knowledge and practice of real vital christianity, both by their doctrine and by their example. We beseech thee in thy great goodness to provide for the necessities of the poor. Look in mercy on the sick and the afflicted: let them not despise thy chastening, O Lord, nor faint when they are rebuked of thee. We beg for a blessing from thee upon our dear relatives, our friends, and benefactors, and that thou wouldest be graciously pleased to forgive our enemies, and let them be brought to the exercise of a true christian spirit and temper.

We acknowledge thy fatherly care over us throughout the day past, and we commit ourselves to thy divine protection and blessing this night. And grant that we may be so refreshed with quiet sleep, as to be fitted for a chearful performance of the duties of the following day. We
offer

offer up all our supplications, thanksgivings and requests to thee our most merciful heavenly father, in the name of Jesus Christ thy well beloved Son our Lord, to whom be glory and dominion, for ever and ever. *Amen.*



A Prayer for TUESDAY Morning.

MOST blessed and glorious God our creator, preserver, and benefactor. It is of thy mercies that we are not consumed, even because thy compassions fail not. They are new every morning, great is thy faithfulness. We acknowledge, O Lord, that we are less than the least of thy mercies. In many things have we offended, and all our weaknesses, our negligences and defects are perfectly known unto thee, as well as our more presumptuous transgressions. Enter not into judgment with thy servants, we beseech thee, but through our Lord Jesus Christ, and according to the gracious terms of that covenant which is ratified by his blood, blot out all our iniquities, and speak peace unto our souls,
and

and then let us not return again unto folly. To thee, Lord, we would absolutely devote ourselves. And it is the humble purpose of our hearts, that we will endeavour to walk in holiness and righteousness before thee all the days of our lives.

We are sensible that we live in a world full of temptations and snares; and that in ourselves we are weak insufficient creatures. But we know that thy grace is sufficient for us; and would therefore humbly apply to thee, that thou wouldest make thy strength perfect in our weakness. Lord, help us to keep our hearts with all diligence, and to exercise a constant watch over ourselves, that we may guard against the irregular motions of our appetites and passions, and may keep them within proper bounds. Cleanse us, we beseech thee, from all filthiness of flesh and spirit, and let no iniquity have dominion over us.

Deliver us from an inordinate love to this present world, and let us not place our portion or happiness here on earth, but seek the things which are above, where Christ now sitteth at the right hand of God. May we live and walk by faith,

faith, and grant that our whole temper and conduct may be suited to our high and heavenly hopes, and to the great and glorious things we have in view.

Having our hearts habitually possessed with holy affections and dispositions towards thee our God, let us live, from day to day, in thy fear and love, in an unre-served submission to thy authority, and resignation to thy will, and in a firm de-pendance on thy wisdom and goodness, and all-sufficiency.

And let us shew our regard to thee, not only in immediate acts of piety and devotion, but by a diligent and faithful discharge of the duties incumbent upon us in the several stations and relations in which thy providence hath placed us. Make us careful to render unto all their dues, and to provide things honest in the sight of all men. And grant that in our general conduct, we may act under the influence of that wisdom, which is from above; which is first pure, and then peaceable, gentle, and easy to be in-treated, full of mercy and of good fruits, without partiality, and without hypocri-fy. Let us not take up with low attain-ments, but be still going on towards perfection;

perfection; aspiring with earnest desires after a nearer conformity to thee our heavenly father, in thy most amiable moral excellencies: and to thy well-beloved Son Jesus Christ our Lord, the unspotted image of thy own goodness and purity. May we be thus rendered daily more and more meet for the inheritance of the saints in light, where we hope to behold thy face in righteousness, and to be eternally satisfied, with thy likeness.

We would offer up our prayers and supplications unto thee, not only for ourselves, but for the whole human race. Let the nations every where be brought to the hearty belief and acknowledgment of thee, the only true God; and of Jesus Christ, whom thou hast sent.

And since thou hast been graciously pleased to visit us in these lands with the light of thy glorious gospel, Lord, help us to make a right use and improvement of our happy advantages.

Bless those in authority over us, supreme and subordinate; and grant that, in their several stations, they may promote the honour of thy name, and the public order and welfare.

Look

Look in mercy upon the sick and the afflicted; provide for the poor; and comfort the feeble-minded; and cause all things to work together for good to them that love thy name. Let us of this family dwell together in unity: and help us to exercise ourselves with chearfulness and diligence, in the duties of our several worldly employments, doing every thing we do as in thy sight, and in a subordination to thy glory. Grant us, good Lord, such a portion of the things of this present world, as thou seest to be really best for us: and, we beseech thee so to order our outward condition and circumstances here on earth, as that we may be fitted whenever thou shalt call us hence, for an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. In whose name we offer up all our prayers, and through whom we would ascribe to thy divine and most excellent Majesty, all honour and glory, thanksgiving and praise, both now and evermore. *Amen.*

A Prayer for TUESDAY Evening

BLESSED and glorious God, the high and lofty one, that inhabitest eternity! It is a condescension in thee to regard the Hallelujahs of angels. But thou hast been pleased to represent thyself to us as on a throne of grace, to which we may draw near with a humble boldness, that we may obtain mercy, and may find grace to help us in the time of our need.

And for our farther encouragement, thou hast appointed thy own Son to be our great mediator and advocate. In his name therefore, and in a humble dependance on thy sovereign and fatherly goodness, we are now at thy footstool, earnestly imploring thy pardoning mercy, and the sanctifying grace of thy holy spirit. Lord, we beseech thee, to be merciful unto our unrighteousness, and our sins and iniquities remember against us no more. They are many in number, and attended with hainous aggravations. But they are not too many, nor too great, for infinite mercy to forgive. But keep us, gracious God, from abusing thy grace
and

and goodness. The more ready thou art to forgive, the more we are ashamed that we have been so forward to offend. We desire, from our hearts, to approve the terms of mercy and salvation proposed to us in the Gospel: and we implore the assistance of thy spirit, that we may be enabled to fulfil them, and to walk answerably to the obligations of thy covenant. Lord, shine into our souls with thy quickening transforming light, that we may be filled with the knowledge of thy will in all wisdom and spiritual undertaking, and may be enabled to discern the things that are excellent. Sanctify us by thy truth; thy word is truth. Grant that our faith may grow exceedingly; and let it purify our hearts, and work by love, and be productive of sincere universal obedience. May our souls be habitually possessed with an awful veneration of thy divine majesty, and with a thankful admiration of thy infinite goodness; and let us be formed to a cheerful and entire submission to thy authority, and resignation to thy will in all things. May we maintain a constant sense of thy presence with us, and inspection over us, and daily act as becometh those
that

that are accountable for their whole conduct to thee the supreme governor and judge.

As we are blessed with the glorious light of the gospel, let us walk as children of the light, and feel the mighty power and influence of the gospel doctrines and motives upon our hearts and lives. Let us do justly, that love mercy, and grant that we may be sober and temperate in all things, chaste and pure, as becometh those, whose bodies, as well as souls, are the temples of the Holy Ghost. And since it hath pleased thee to honour us with the dignity and privileges of the sons of God, let us be followers of thee as dear children, that we may be, in our measure and degree, holy as thou art holy, and perfect as our father who is in heaven is perfect.

Inspire our souls, we beseech thee, with a love of purity and virtue, and with a steady abhorrence and detestation of all vice and wickedness. Let no pleasures of sin entice us, no worldly advantages bribe us to do any thing which is contrary to thy holy will and law, and which our own consciences disapprove.

Forget.

Forgetting the things which are behind, and reaching forth unto the things which are before, we would press towards the mark, for the prize of the high calling of God, which is in Christ Jesus our Lord; that in due time we may attend to a glorious resurrection, and to that blessed state of perfect goodness and purity in thy heavenly kingdom.

O thou, who wouldest have all men to be saved, and to come to the knowledge of the truth, order things so in thy wise and kind providence, that the truth, as it is in Jesus, may be known and received among all nations.

Revive the power of godliness in these lands, and let us be a people zealous of good works, shewing forth the praises and virtues of him that hath called us out of darkness into his marvellous light.

Uphold thy servant our king with the saving strength of thy right hand; and let him make thy glory, and the good of the people committed to his charge, the great end of his administrations. And may inferior rulers and magistrates be just, ruling in the fear of God.

Let thy blessing, O Lord! be upon all orders and degrees of men: and, in a particular

particular manner upon those, for whom we are especially concerned. We beseech thee to provide, in thy great mercy, for the poor and needy; and comfort the afflicted and disconsolate.

And do thou, our most gracious benefactor, accept our thankful acknowledgments for the repeated instances of thy favour, and loving kindness towards us. We bless thee for thy constant preservation of us, and for the daily benefits of thy bountiful providence; for the provision thou hast made for our subsistence and support in this present world; and for the means of spiritual improvement which are put into our hands; and for the glorious and sublime hopes we are raised unto by the gospel.

We would particularly acknowledge thy goodness to us, and watchful care over us, throughout the day past. And we beseech thee graciously to overlook our failures and infirmities, and whatsoever hath been amiss in us, in thought, word, and deed.

We would now humbly put our persons and dwellings under thy merciful protection, that we may be freed from the terror by night, from every evil accident,

dent, and from the attempts of violent men; and let us be so refreshed and strengthened by thy gift of sleep, that we may rise with renewed alacrity to the duties and services of the following day.

And grant, that when we have finished the day of life, we may have hope in our death: and may in that time, which shall seem most fit to thy infinite wisdom and goodness, rise to glory and immortality through Jesus Christ our Lord, who is the resurrection and the life.

And now unto him, that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever.

Amen.



A Prayer for WEDNESDAY Morning.

MOST blessed God! in thee we live and move and have our being. Upon thee we are absolutely dependent for life and breath, and all things. Thou makest

makest the outgoings of the morning and evening to rejoice.

We bless thy holy name that thou hast preserved us during the darkness and silence of the night past, and that we awake in peace and safety.

We bless thee for the continued use of reason, and of our active powers; and that, by the favour of thy providence, we have the conveniences and comforts of life about us; and above all, for the opportunity and encouragement we have to pursue after the true ends and purposes of our being. We would begin this day with renewing upon our minds the sense of the obligations we are under to serve and obey thee in the whole course of our lives. We are thy creatures, and profess ourselves to be the voluntary subjects of thy government. We have been the constant beneficiaries of thy providence. And notwithstanding our great unworthiness and manifold sins, we have received innumerable favours from thee.

We acknowledge, that thy service is the most perfect liberty; and that thy laws are the dictates of the greatest goodness as well as wisdom, intended to make the subjects of thy kingdom happy; and that

that in keeping them there is great reward. It becometh us, therefore, to rejoice, that we are under thy government, and with the greatest chearfulness to serve thee. And may we ever retain a deep sense of the obligations we are under, as the redeemed of the Lord, as being not our own, but bought with a price, that we might be the servants of God, and glorify him in our bodies and spirits, which are the Lord's. Assist, we beseech thee, our endeavours to act a part suitable to these obligations; and in all the transactions and the whole conduct of life, to set thee before us. Thou, O Lord! knowest our weaknesses, and the many temptations to which we are exposed. We earnestly pray, that thou wilt deliver us from evil, and let the maintaining of our integrity be the subject of our own constant attention and principal care. Especially we pray that we may be preserved from the sins which more easily beset us, and by which we have been in time past ensnared. Let our thoughts, our words, and actions, this day, be so directed and guarded that we may give way to nothing which should break in upon the peace of our
E consciences,

consciences, and the tranquility of our minds. And do thou help us in our several stations to do our duty with sincerity, and all the affairs of life to act a conscientious and upright part; doing whatsoever is in our power to promote the interest and well-being of our fellow creatures, and carefully abstaining from every thing which might be injurious to them in word or deed. Let us ever maintain that good-will, meekness, and humbleness of mind, which are so necessary to our own peace, and to make us useful in society, and procure us favour with God and man.

We beseech thee to prosper the labours of our hands this day, and to give us good success. We are sensible, that this depends upon thy favour, and that without thy countenance our own endeavours will be fruitless and vain. Upon thee, therefore, and thy good providence, we rely. But let us ever be prepared to bear any disappointments we may meet with in our expectations and endeavours with such a temper as becometh those who believe in thee, and who regard thine hand in all things; submitting without murmuring to thy holy will, and accounting

counting what thou art pleased to appoint, the fittest and best. And while we make it our study to do our own duty with sincerity and diligence, let us ever, with peaceful minds, and full resignation, leave all issues and events to thy disposal. What events shall befall us this day, we know not: thou hast in wisdom, and in great goodness, concealed from us what is future. But we earnestly pray, that thou, who knowest all things, mayest prepare us for whatever shall come to pass, and so order all things, that they may work together for our good. To enumerable evils our frail lives, and our present uncertain state, are daily exposed. Save us from them, good God, or make them gain and advantage to us. And may we at all times enjoy ourselves in peace and tranquility as being under the gracious care of thy holy providence. To thee we pray, that this day, and all the days of our lives, thou wilt give us our daily bread, and bestow on us such a portion of the goods of this world, as thou knowest to be necessary for our sustenance, and convenient for us. And may we ever be content with

what art thou pleased to give, and ever improve it in the best manner.

Save us from covetousness, from a worldly mind, from envy at the superior stations and larger possessions of others: and may it be our principal care and study to be rich in good works, and lay up a good foundation against the time to come, that we may lay hold on eternal life.

We do, with much regret, reflect upon the many errors and faults of our past lives, the many instances in which we have been negligent of our duty, and broken thy laws: and humbly beseech thee, through Jesus Christ our Saviour, to forgive us our sins, professing before thee our fixed purpose of keeping ourselves, for the future, from all iniquity; and praying that, by thy grace, we may be effectually preserved from it. Let not our days be spent in vanity: strengthen us in thy law, and let innocence and usefulness adorn our lives.

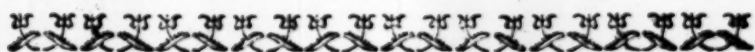
And as we have no assurance of the continuance of life, and this may be our last day upon earth, help us to improve it well. And, in all the occupations, and all the amusements of life, to maintain

tain
give
this
mov
neve
even
heav
grac
care
pray
our
be
Ame



A
M
worst
ty, i
thy b
gover
timor
of ou
vern
O Lo
thee

tain such a temper and behaviour, as may give us peace of mind, shouldst thou, this day, give the command for our removal from this world. O! may we never be found unprovided for such an event. We commit ourselves to thee, heavenly Father, and to the care of thy gracious providence, and beseech thee to care for us. And accept of our humble prayers and thanksgiving in Jesus Christ our Lord. To thy most blessed Majesty be praise, honour, and glory, for ever.
Amen.



A Prayer for WEDNESDAY Evening.

MOST gracious God! we bow our knees before thee in religious worship, and adore thy supreme Majesty, in solemn testimony of our faith of thy being, and that the whole world is governed by thy providence: and in testimony of our dependance upon thee, of our voluntary subjection to thy government, and our persuasion, that thou, O Lord! art near to them who call upon thee in truth, and wilt fulfil the desires

of their hearts. And as we are daily receiving favours and blessings from thy bountiful hand, so we desire to record thy goodness to us with the utmost gratitude. Thou hast cared for us from the beginning: by the continued merciful visitation of thy providence our souls have been held in life, and to thee alone we owe all our enjoyment of it.

We bless thy name particularly, for the mercies of this day; for the preservation of our lives from the many disorders and hurtful accidents, to which they are exposed; for the bread we eat, and the raiment we put on; for the peace and tranquility, in which we live; and especially for any opportunity or capacity we have of doing good to ourselves or others, and of acting any part, in concurrence with thy providence, in serving the great designs of thy wisdom and goodness. All the happiness, and all the usefulness of our lives we owe to thee, our God; and to thy mercy and loving-kindness we ascribe it, that we are not burthens to ourselves, or to one another.

We acknowledge, with a deep sense of our own unworthiness and guilt, that it is not after the manner of man, that thou
hast

hast dealt with us ; and that, while we have been liable to thy just indignation, thou hast manifested great goodness and bounty to us. The greatest severities we have met with in the course of thy providence have been attended with signal instances of thy mercy and compassion : thou hast punished us less than our iniquities have deserved ; and multiplied thy favours to us in such a manner, as demandeth the utmost returns of our gratitude. And as we are sensible that we are the monuments of thy grace and benignity in innumerable most conspicuous instances, so we have reason to believe, that to thine invisible hand we owe many escapes from evil, and many advantages, which cannot fall under our own notice, or come to our knowledge ; that at home and abroad, awake or asleep, in every place and circumstance, our safety is owing to thy constant protection. Let thy goodness, O Lord ! lead us to repentance, and engage our hearts to thee, and to a chearful obedience to thy laws. And may every inclination in us, offensive in thy sight, and which tendeth to rebellion against thine authority, be happily suppressed : that, with full consent

of soul, we may run the way of thy commandments. Regarding thee as our father, and eternal unchangeable friend, upon whom we are absolutely dependent, may we, with joy and satisfaction, do thy will in all things. And by daily progress in virtue and holiness, let our confidence towards thee be established, and our title, according to thy gracious declarations and promises, to thy favour, more and more confirmed.

As thou hast brought us to the evening of this day in safety, so we beg thou wilt continue us under thy care and protection throughout this night. Let no plague come near our dwelling, nor evil befall us. While we are utterly insensible of the danger that may be near us, let thine eye, which never slumbereth, be upon us for good, and thine almighty power be our defence. Grant us healthful and refreshing sleep, that we may rise up in the morning fitted for the services of our several stations, and all the duties to which we may be called. We would lay us down in peace, relying upon thee, who alone makest us to dwell in safety: and would cast all our cares upon thee, who carest for us. But as we know not
what

what a day or a night may bring forth, and have no assurance that our eyes shall see the light of day upon earth any more, so we humbly depend upon thine infinite mercy, that, if this should be our last night in this world, thou wilt receive us into that state and world, where day is everlasting.

Blessed be thy name, who hast given thy servants so glorious a prospect ! Blessed be thy name, for any hopes we have of being, in thy good time, received to this happy state ! O ! may it be our care, so to improve the time allowed us in this world, and may we be so stedfast and diligent in the work of the Lord and of our own salvation, that these blessed hopes may be enlarged and strengthened ! forbid it, that any of us should walk in darkness, so that death should overtake us unawares and unprovided ! as we profess to be the children of the light, and of the day, so let us ever watch, and be sober ; carefully cultivating those dispositions and affections of soul, and pursuing that course of life, in which the only true preparation for death consisteth. O ! may we attain to, and be found in,

that state and temper, which will assure our hearts before thee !

And, most gracious God, whatever defects in our obedience, whatever faults and failings we are chargeable with this day ; in whatever instances our temper or behaviour have been displeasing to thee ; we earnestly beseech thee to forgive us, for thy mercies sake in Christ Jesus our Saviour. In many things we offend all daily, and come short of thy glory. Impute not iniquity to us, O Lord ! nor hide thy face from us. And if thou hast seen us in sincere intentions and endeavours to serve thee, and the great purposes of life, though attended with much infirmity, we pray thou wilt accept of us ; and grant us that peace, which the world cannot give ; the peace of God, which passeth all understanding, to keep our hearts and minds through Christ Jesus.

Now to the King eternal, immortal, invisible, the only wise God, be glory and dominion, for ever and ever. *Amen.*

A Prayer

A Prayer for THURSDAY Morning.

BLESSED be thou, O Lord! who upholdest the frame of nature, and causest the ordinances of heaven to observe thy appointment. The night is thine, the day also is thine, thou hast prepared the light and the sun. We thank thee for those interchanges of night and day, which in thy wisdom thou hast appointed for the rest and refreshment of our bodies, and for carrying on the affairs and purposes of life. We thank thee that there is peace and tranquility in the country where we live, so that we can lay down and arise, and there is none to make us afraid. And that this last night we have slept secure under the shadow of thy wings, and are brought in safety to the beginning of another day. May we employ this day and all the days of our lives in thy service, and to thy glory. And may that same good providence, by which we have been hitherto supported and upheld, continue to watch over us for good, and to crown our honest labours and endeavours with success.

We

We would humbly commit ourselves this day, with all who belong to us, and all our affairs and concerns, to thy care and keeping, to thy conduct and blessing. Receive us, we beseech thee, into thy gracious protection, and charge thy good providence with us; defend us from all evils and dangers, if it be thy will; but especially we pray thee to secure us, by thy grace, against the snares and temptations to which we are daily exposed. Keep us in thy fear all the day long, and let us learn to live and act under a sense of thy presence with us and inspection over us; that seeing thee before us in all that we do, we may study truth and sincerity in the inward parts, and approve ourselves in well doing to thine all-seeing eye.

Be thou near to us in all that we call upon thee for; let thine eyes be upon us for good, and thine ears open to our prayers. Give us such a measure of health, and other temporal blessings, as in thy wisdom thou knowest to be best and most expedient for us, and most conducive to our true good. And vouchsafe us especially the assistance and guidance of thy holy spirit through the whole course

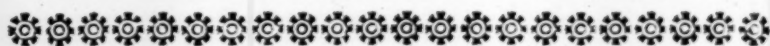
course of our pilgrimage in this world, that our lives may be holy and useful, pious, and innocent; that our latter end may be peace, and our future eternal state may be happy and glorious.

Forgive us in thy great mercy all our past offences, and wherein soever we have transgressed any of thy holy and righteous laws, either in our thoughts, our words, or our actions; either in having done what is evil; or omitted or neglected, or carelessly performed, what is good. Forgive us, we beseech thee, upon the terms of thy Son's gospel, to which we agree with all our hearts; and enable us, by thy grace, to bring forth fruits meet for repentance: by carefully abstaining from every thing that is evil, and daily improving in all goodness and righteousness and truth.

This our morning sacrifice we humbly offer up to thy divine Majesty, in the name and as the disciples of thy well-beloved Son Jesus Christ the righteous, whose we are, and whom we serve, and in whom we desire ever to be found, living and dying. In the comprehensive words that he hath taught us, we continue

tinue to pray for ourselves, and all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



A Prayer for THURSDAY Evening.

O ALMIGHTY God, the great creator and gracious preserver, the wise and righteous governor of the world, and the impartial judge of angels and men! we humbly bow ourselves before thee, in the name of thy Son Jesus Christ, to worship thy divine majesty with reverence and godly fear; and by prayer and supplication with thanksgiving to offer up our requests unto thee, who art the hearer of prayer, and rich
in

in mercy to all who call upon thee in truth.

We thank thee for thy goodness and loving-kindness to us, and to the whole world of thy creatures. Thou art kind and good unto all, and thy tender mercies are over all thy works.

We thank thee for our creation and preservation, and all the good things of this life, which thou hast been pleased to bestow upon us, to render our short abode in this world, and our passage through it, the more easy and tolerable.

We thank thee for our rational and moral powers, and for all those noble faculties and affections, which thou hast implanted in our nature, whereby we are capable of resembling thee in thy moral perfections, and of rising to high degrees of happiness in another state.

And we would, in a particular manner, bless thee, and celebrate thy praises, for thy great and unspeakable love in sending thy son into the world, to declare to us the certainty of a future state of rewards and punishment; to publish to us plainly the terms of thy forgiveness and favour; and to instruct us in the true religion,

religion, and in all the particulars of our duty. We rejoice, that he came into the world, not to be ministered unto, but to minister, and to give his life a ransom for many, that he might seal thy promises with his blood, and confirm them farther by his resurrection from the dead, his ascension on high; and the coming of the Holy Ghost.

Blessed be God, that the joyful sound of this gospel is heard in our land, and we walk in the light of thy countenance. O! let not any of us receive thy grace in vain, or despise and neglect this great salvation: but while the season and opportunity of acting is continued with us, let us hearken to thy voice, and embrace the offers of the gospel, lest our hearts be hardened through the deceitfulness of sin.

We confess, O Lord! that we are not worthy of the least of these mercies, or the least of that truth and goodness thou hast made known to thy servants. We have not rendered unto thee according to the benefits thou hast bestowed on us; nor made that improvement of our privileges and advantages, that we ought to have done, nor that progress in holiness
and

and
bee
ny
law
hast
natu
hur
care
thou
able
to p
exce
prop
ledg
fins
we h
is rig
and
finne
W
but
thou
Chri
thee
as hi
his g
We
our f
teous

and virtue, that might reasonably have been expected of us. We have, in many instances, offended against thy holy laws, by doing those things which thou hast forbidden, which are contrary to thy nature and will, and tend to our own hurt and misery; and by omitting, or carelessly performing those things which thou hast commanded, which are agreeable to thy moral perfections, and tend to perfect our natures in what is good and excellent, and prepare us for our true and proper happiness hereafter. We acknowledge our transgressions, O Lord! and our sins are ever before us. We know that we have sinned, and perverted that which is right; and we take to ourselves shame and confusion of face, because we have sinned against thee.

We have no other hope or confidence but in thy goodness and mercy, which thou hast declared unto mankind by Christ Jesus our Lord. We come unto thee in his name, and draw near to thee as his disciples, and upon the terms of his gospel, to which we sincerely consent. We humbly beseech thee, to forgive us our sins, and cleanse us from all unrighteousness; and enable us by thy grace to
bring

bring forth fruits meet for repentance, to walk before thee in newness of life, and so to form the temper of our minds, and order the course of our conversation, as becomes that pure and holy gospel we profess to believe; that denying all ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world, and hereafter be admitted to partake of that glory and happiness, which thou hast prepared for the faithful disciples of thy Son.

To this end we pray thee to vouchsafe us, according to thy gracious promise, the assistance and conduct of thy holy spirit, to help us against our manifold infirmities, and especially the sins that most easily beset us; to deliver us from the power of evil habits, and all inordinate appetites and passions, and to sanctify us thoroughly and wholly in spirit, soul, and body; that being renewed in the whole man after thy blessed image, we may be daily dying unto sin, and living unto righteousness, and continually going on to farther and higher degrees of all holiness and virtue.

And while it shall please thee to continue us in this world, we pray that from
thy

thy bountiful providence we may receive, from time to time, a competent portion of the necessaries and conveniences of life, and enjoy thy blessing with them, which alone maketh rich. And may we learn in whatever state we are, therewith to be content, and in all cases and events to observe thy fatherly hand; to reverence and adore thy providence, to be entirely resigned to thy disposal, and to maintain a constant and steady dependance on thy wisdom, thy goodness, and thy power. And do thou perfect what concerneth us and ours, and all thy people, and make all things work together for our good. Be our God, our guide, and our governor, even unto death; be our comfort and support in our dying hour; and our everlasting portion and happiness in the future state.

With us remember in mercy all we are bound to pray for. Continue the care of thy providence over the whole world, and dispense the blessings of thy goodness to all men every where. Bless thy church and chosen people: enlarge the borders of our Saviour's kingdom: let the truth, as it is in Jesus, prevail; may it be received in the love of it, and have a proper

proper influence upon the hearts and lives of all who profess it.

Purge thy church of every thing that offends; and may all, who name the name of Christ, depart from iniquity and idolatry, and live suitably to their holy profession.

Be favourable to these lands wherein we live, and let righteousness and peace flourish and abound amongst us. Bless and direct all those who are set in authority over us in civil affairs, whether supreme or subordinate, and may they rule in thy fear, as knowing they must give an account. Continue with us, if it be thy will, the kindly fruits of the earth in their season, and may we receive the blessings of thy providence with thankful and contented minds, and use them with temperance, moderation and charity. Have mercy on those, who labour under any kind of affliction, trouble, or distress; whether in mind, body or estate, and do them good as their various cases and necessities may require.

Be gracious to us in this family. Bless us with health both in mind and body. And O! that there may be such hearts in all of us, that we may fear thee, and
love

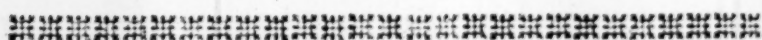
love thee, and keep all thy commandments always, that it may be well with us both here and hereafter.

And now, O Lord! we praise and bless thy holy name, for thy protection over us throughout this day, and that by the good hand upon us, we are safely brought to the conclusion of it. We bless thee, that no evils have befallen us, nor any plague come nigh our dwelling: and that no sad or fatal accidents have overtaken any of us. Lord, impute not to us any of the failings or infirmities that may have attended us this day: mercifully overlook whatever thou has seen amiss in any part of our conduct. Grant us pardon and peace upon the terms of the gospel, and let us be accepted in the beloved, and find favour in thy sight.

May it please thee to continue thy kind protection over us throughout the night. Take care of us, O Lord! when we cannot so much as attend to our own preservation, or be sensible of any danger we may be exposed to. And after a quiet and refreshing rest, let us be safely brought to the beginning of another day, fitted and disposed for the duties and events of it. Hear our prayers, we
humbly

humbly beseech thee, and accept of us in Jesus Christ our blessed mediator and most merciful redeemer: in whose words we further pray for ourselves and for all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



A Prayer for FRIDAY Morning.

OLORD, our heavenly father, almighty and everlasting God! by whose good providence we have been brought into this world, and hitherto supported and upheld: and now this last night (blessed be thy goodness!) have been mercifully protected from all dangers, have rested and been refreshed, and
are

are
anot
and
thou
and
thy f
and
enjoy
we b
chear
the v
and
viour
ciouff
transg
soever
laws,
perfor
fecting
thy g
have
hearts
word:
better,
the ch
ing on
And
bring
day;

are safely brought to the beginning of another day. We thank thee for this, and all the rest of thy mercies, which thou hast bestowed upon us with a kind and bountiful hand, and especially for thy singular love to us in the Lord Jesus, and all the advantages and privileges we enjoy by the christian revelation. Grant, we beseech thee, O Lord! that we may chearfully endeavour to walk worthy of the vocation wherewith we are called, and adorn the doctrine of God our Saviour in all things. And do thou graciously forgive us all the past errors and transgressions of our lives, and whereinsoever we have offended against thy holy laws, or have failed or come short in the performance of our duty, and the perfecting ourselves in all virtue, help us by thy grace, to amend our doings which have not been good, and to reform our hearts and lives according to thy holy word: and let us be every day growing better, increasing and abounding in all the christian virtues, and constantly going on to perfection.

And as thou hast been pleased to bring us safely to the beginning of this day; so we beseech thee, O Lord! to defend

defend us in the same by thy mighty power; and grant, that we may fall into no sin, neither run into any kind of dangers: but let us be always under the care and government of thy wise and good providence, and the conduct and influence of thy holy spirit, that we may be continually inclined and enabled to do those things that are agreeable to thy will, and righteous and acceptable in thy sight.

Be with us this day in all places, and upon all occasions. Direct us in all our ways. Preserve us from the paths of the destroyer, and lead us in the way to everlasting life and happiness. Keep us both outwardly in our bodies, and inwardly in our minds, that we may be defended from all evils and adversities, that may befall the body, and all sinful thoughts and affections, that may corrupt and defile the mind: and let all our thoughts, and words, and actions, be pure and holy, useful and edifying, as become the servants of God, and the disciples of Christ. And whenever the time of our short abode in this world shall come to an end, let us depart in peace, and rest in hope, and, at length
be

be restored to the most perfect and happy life, by a joyful and glorious resurrection, through Jesus Christ our blessed Lord and Saviour. In the full extent of whose words we continue to pray for ourselves, and for all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



A Prayer for FRIDAY Evening.

IN thankful acknowledgement of thy goodness to us, O Lord! and in an humble sense of our intire and constant dependance on thee, and subjection to thy government, we approach thy sacred presence, to worship thy divine majesty with reverence and humility, and to offer

F

up

up our evening sacrifice in the name of thy beloved Son Jesus Christ our Lord.

We thank thee for all our past and our present mercies, for the comforts and blessings of this life; but especially for the hopes thou hast given us of better things, and a more enduring substance in the life that is to come.

We thank thee for that honourable rank we bear in the order of the creation. Thou hast formed us after thine own image: thou hast endowed us with reason and understanding, and moral discernment, and many noble powers and affections, whereby we are capable of knowing thee, from whom we come, and of imitating thy moral perfections; of knowing the relations we stand in to thee as our maker and governor; and to one another as brethren; as members of the great community of mankind, and fellow-subjects of thy moral kingdom; and the various duties that arise from thence; and whereby we are capable of attaining to high degrees of perfection and happiness in another state. And we bless thee, that we have the use of our senses, and of our rational and moral powers continued with us, without which
every

every thing, that might otherwise be a comfort and blessing to us, would be in vain.

We would likewise express our gratitude, in a particular manner, for thy great love and goodness to mankind, in sending thine only-begotten son into the world, to teach, and live, and die, and rise again from the dead, in order to save us from our sins, and conduct us the more effectually to our true and everlasting happiness. And we humbly adore that good providence, that hath ordered our lot, and determined the bounds of our habitation in a time and place, wherein we enjoy the benefit of divine revelation, and have the knowledge of the true God, and the true religion, and the way to salvation by Jesus Christ.

We receive it, O Lord ! as a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. And we earnestly pray, that we may obtain salvation and redemption by him. We confess that we are poor sinful creatures, who have, in many instances, offended against thy holy and righteous laws, and transgressed the rules of virtue and true religion.

And shouldest thou be extreme to mark, and to punish whatever hath been amiss in our conduct, we could not stand before thee, nor hope for any share of thy favour. But that goodness, which is essential to thy nature, and the declarations thou hast made in the gospel of thy Son Jesus Christ, encourage us to hope in thee for mercy and forgiveness. In his blood thou hast established with us a most gracious covenant of pardon and acceptance, upon the most reasonable and condescending terms of repentance, and a sincere renewed obedience; and by him thou hast invited penitent and returning sinners to come unto thee. Behold, O Lord! we come unto thee in his name: we draw near to thee as his disciples; and, in an humble and penitent sense of our sins, we intreat thy favour with our whole hearts. Be merciful to us according to thy word! O look thou upon us, and be merciful to us, as thou usest to do to those that love thy name. Grant us, we beseech thee, according to thy gracious promise, the assistance of thy holy spirit, that we may amend our doings which have not been good, and correct every thing that hath
been,

been, or yet is, amiss, either in the temper and disposition of our minds, or in any of the actions of our lives : and that we may be constantly attaining to greater degrees of perfection, and a farther progress in the paths of holiness and virtue. May we carefully endeavour to order our conversation in the world, and govern all our affections, appetites, and passions, as becomes the dignity of our rational and moral nature, and our holy, christian profession, and as becomes those, who entertain the blessed hopes of eternal life.

May we pass through this world innocently and usefully ; exercising ourselves to have always consciences void of offence, both towards thee our God, and towards all men ; and let us diligently employ our time and health, and all our gifts and talents, advantages and opportunities, to the great ends and purposes for which we have been sent into the world ; that in our several places and stations we may glorify thee our great creator and ruler, and do good to men made in thine image, and work out our own salvation with fear and trembling.

And whenever thou shalt see fit to order our departure out of this world, may we bewilling and contented, in thy appointed time, to leave it; and let death be our gain and advantage whenever it approaches; a passage from this present, imperfect and transitory state, into that everlasting state of perfection and bliss, which thou hast prepared for all the sincere and faithful disciples of thy son.

And we heartily pray that this gospel of thy kingdom, and these glad tidings of salvation, which sound in our ears, may be communicated, in purity and simplicity, to all the inhabitants of the earth, and produce the fruits of goodness and righteousness, of truth and peace, through the whole world. Purify, enlighten, and reform the christian churches every where: and may all, who profess the religion of Christ, live suitably to their holy profession.

Be favourable to these lands of *Britain* and *Ireland*, wherein we dwell, and all the dominions thereto belonging. Let wisdom and knowledge be the stability of our times, and righteousness flow down as a mighty stream. Let peace and love,
unity

unity and concord, true piety and all manner of virtue, flourish and prevail among us, and make us a praise and a renown in the earth ; and be thou, O Lord ! a wall of fire about us, and the glory in the midst of us.

Bless the civil government under which we live. May those who rule over us be just, ruling in thy fear : and may they be happily guided in their administration. Direct public counsels and affairs ; make our officers peace, and our exactors righteousness, and teach our senators wisdom : and may we all live in a faithful and dutiful subjection to our lawful magistrates.

Have mercy on the sick and afflicted ; provide for the poor and needy ; be the orphans' stay, the widows' judge, and the strangers shield ; and do good unto all, as their various necessities may require, and make all things work together for their good.

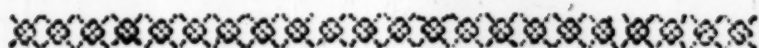
It becometh us likewise, O Lord ! to praise and bless thy holy name, for all the good things of this life, which, in thy great mercy and kindness, thou hast bestowed upon us. We thank thee for our spared lives, and all the comforts of

them; for that measure of health we enjoy, with many other temporal blessings which serve to make this life a more easy passage to another: and particularly, for the mercies of this day, to the conclusion of which thou hast safely brought us. Graciously pardon and overlook whatever we may have done, or omitted, contrary to our resolutions and obligations; and mercifully accept of our sincere, though weak, endeavours to do good, and to answer the design of our creation.

May it please thee to continue thy kind protection over us throughout the night. Preserve us and our habitation, this whole neighbourhood, and all who belong to us, from all evils and dangers, if it be thy will! and let us be raised up the ensuing morning, with renewed strength and vigour, to magnify and praise thy holy name, and return to our several lawful affairs and employments in thy fear. These our prayers and thanksgivings we humbly offer up in the name of Jesus Christ our blessed mediator, in whose words we farther pray for ourselves and all mankind.

O U R

OUR Father, who art in Heaven.
 Hallowed be thy name. Thy
 Kingdom come. Thy will be done in
 Earth, as it is in Heaven. Give us, this
 day, our daily bread, and forgive us our
 trespasses, as we forgive them that tres-
 pass against us. And lead us not into
 temptation, but deliver us from evil.
 For thine is the Kingdom, and the Pow-
 er, and the Glory, for ever and ever.
Amen.



A Prayer for SATURDAY Morning.

MOST gracious God, our sove-
 reign Lord, and chiefest good!
 We, who are the creatures of thy power,
 and the monuments of thy mercy, would
 with all our hearts adore and bless thee,
 for the many marvellous instances of thy
 favour and goodness towards us.

We acknowledge thy watchful care
 over us throughout the night past; and
 we bless thee for the returning light of
 this morning; and desire to devote the
 lives, which thou daily preservest and re-
 newest, to thy glory and service. We

confess at thy footstool, that we are sinful creatures; and have in thought, word and deed, transgressed that holy law, which thou hast set before us, as the rule of our duty. But with deep humility, and with the highest thankfulness, would we lay hold on thy offered mercy upon the most reasonable and gracious terms of the gospel covenant.

Being justified freely by thy grace, let us have peace with thee, through our Lord Jesus Christ. And let the riches of thy grace and goodness lead us to repentance, and to all proper returns of holy and grateful obedience. Create in us clean hearts, O God! and renew right spirits within us; and grant, that in simplicity and godly sincerity, not with fleshly wisdom, but the grace of God, we may have our conversation in this present world.

Lord! increase our faith, and let it be a practical vital principle. And enable us to give all diligence, that we may add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness

ness charity : for if these things be in u
and abound, they will make us, that
we shall neither be barren, nor unfruit-
ful in the knowledge of our Lord and
Saviour Jesus Christ.

Sensible of our own weakness and in-
sufficiency in ourselves, we would hum-
bly apply to thee, the God of all grace,
who hast called us to thy eternal glory,
by Christ Jesus, that thou wouldest esta-
blish, strengthen, settle us : deliver us
from every evil work, and preserve us
unto thy heavenly kingdom. Help us to
keep all our appetites and passions in a
due subjection to the laws of religion,
and right reason : and let us, as strangers
and sojourners in the earth, abstain from
fleshly lusts, which war against the soul.

Do thou, the father of lights, shine
into our dark minds, and cause us to
behold more of thy glory. And let a
superlative love to thee, and a profound
veneration of thy infinite Majesty and
incomprehensible perfections be the go-
verning principles, and dispositions of
our hearts. Make us sensible, that it is
in thee alone, that we can be happy ;
and that all thy commandments are holy,
and

and just, and good, and tend to the true perfection and felicity of our natures.

May we live the life we live in the flesh by the faith of thy well-beloved Son, who loved us, and gave himself for us. And let his love happily constrain us, that we may, henceforth, live not unto ourselves, but unto him, who died for us, and rose again.

As we are now constituted in a state of trial for eternity, let us be diligent in every part of our duty; herein exercising ourselves, to keep conscience void of offence, both towards thee our God, and towards our fellow creatures. Far from offering the least injury to any, in their persons, properties or reputations, let us be ever ready to do good, and to promote the happiness of others, as well as our own: that we may approve ourselves the faithful disciples of a holy and benevolent Saviour.

Lord, teach us to redeem the time, and to improve the talents with which thou hast intrusted us: and let us so number our few and uncertain days, as to apply our hearts unto wisdom.

May we frequently look forwards to that great day, when we must all ap-

pear

pear at the judgment seat of Christ ; and let us take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life ; and so that day come upon us unawares.

We would apply ourselves to the duties of our several callings, and employments, as being sensible, that this is part of the work required of us in this present state, and that it is thy will, that we should not be slothful in business. But grant, that we may mind the affairs of this life in a due subordination to the more important concerns of an eternal world. That when we have glorified thee on earth by finishing the work which thou hast given us to do. we may be taken to the joys of thy immediate presence and kingdom above.

Oh that the religion of Jesus in its purity and simplicity, may be spread throughout the whole world ! and let it every where produce happy effects in the hearts and lives of men : especially in the nations to which we belong.

May thy servant our king be endued with all christian and royal virtues. And let all inferior magistrates be faithful in
their

their feveral ftations ; and true religion and virtue flourish among all orders and degrees of men.

Let our friends and relatives be remembered by thee in great mercy : and if we have any enemies, father forgive them, and helps us to do fo, and to render good for evil.

We befeech thee to preferve us this day, and keep us in all our ways. Let thy blessing be upon us in all our lawful defigns and undertakings ; and let us be in thy fear all the day long.

Lord, hear thefe our humble requests, which we offer up to thee in the name of thy well-beloved Son, our great mediator and advocate, who ever liveth to make interceffion for us.

And now unto him, that is able to do exceeding abundantly for us, above all that we ask or think, be glory in the church by Chrift Jefus, throughout all ages, world without end. *Amen.*

A Prayer

A Prayer for SATURDAY Evening.

MOST great and glorious God !
the sovereign Lord of this vast
universe ; of whom, and through whom,
and to whom are all things : to whom
be glory for ever and ever !

We, thy constant dependants, thy most
obliged beneficiaries, and the subjects of
thy moral government, desire now hum-
bly to offer up our evening sacrifice of
prayer and praise unto thee, through Jesus
Christ the great mediator of thine ap-
pointment.

Thee, we acknowledge and adore as
our great creator, to whom we owe our
bodies and souls, and all our powers, as
our constant preserver, who continually
upholdest our souls in life ; and as our
most bountiful benefactor, whose good-
ness and mercy have followed us from
the time we come into the world unto
this day.

We bless thee, for the provision thou
hast made in thy kind providence for our
comfortable subsistence here on earth :
But especially, for the hope of eternal
happiness in a better world ; and for the
many

many valuable means and helps thou hast given us, to assist us in our preparations for it. We cannot be sufficiently thankful to thee, that our lot is cast in a land of gospel-light and liberty, where we have great advantages for instruction, and have the holy scriptures put into our hands, which are able to make us wise unto salvation.

But, Lord, we must acknowledge, that we have not walked answerably to the obligations thy goodness hath laid upon us. Father, we have sinned in thy sight, and are not worthy to be called thy children. When we consider the numbers and aggravations of our offences, we have reason to blush and to be ashamed to lift up our faces unto thee our God. Our iniquities have abounded : Oh ! let thy grace towards us much more abound ! leave us not to perish in our sins ; for Lord, thou delightest in mercy. As Christ Jesus came into the world, by thy wise and gracious appointment, to save sinners, we desire with all our hearts to accept his offered salvation. Drawn as with the bands of love, we would, through him, yield up ourselves wholly unto thee, our sovereign Lord,
and

and chiefest good ; resolving by thy grace to do what thou wouldest have us to do ; to endeavour to obey all thy commands, and to rest satisfied in all thy appointments.

We rejoice to think that we are under thy wise and benign administrations. And on thee we would cast all our burdens and cares, being persuaded that all thy dispensations towards us are under the direction of infinite wisdom, righteousness, and equity.

Since we have such glorious promises given us in the gospel, and are raised to such sublime hopes, let us cleanse ourselves from all filthiness of the flesh and spirit, and exercise a constant discipline over our hearts, that every corrupt and disorderly affection may be mortified and subdued, and holy and good affections may be strengthened and improved. Let us abhor that which is evil, and cleave to that which is good.

Lord ! keep us from bitter envying and strife, from pride and vain glory ; and let an amiable evangelical charity inspire our hearts, and govern our whole deportment. May patience have it's perfect work in us ; and let us be clothed with

with humility; for thou resisteth the proud, and givest thy grace unto the humble.

Grant that we may live and walk by faith, which is the substance of things hoped for, and the evidence of things not seen. Regarding ourselves as strangers and sojourners here on earth, let us look forwards beyond this transitory scene of things to an eternal world, and make it the chief business of this life to prepare for a better. And whenever it shall please thee to summon us hence, may we have an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Oh! that all nations may hear the joyful sound of the gospel salvation! May thy ancient people the Jews be converted to the faith of Christ; and the fulness of the Gentiles be brought in.

Revive the power of godliness in these lands. Let our zeal be without bigotry; and our liberty be without licentiousness.

We beseech thee to bless thy servant our king; sanctify him by thy holy spirit; guide him by thy counsels; and defend

defend him by thy providence. May all subordinate rulers be men fearing God, and hating covetousness. And let the ministers of thy word be happily successful in promoting the conversion and salvation of souls.

We would remember those that are in affliction, as being ourselves also in the body. Be thou graciously pleased to support and comfort them, and let them find thee a present help in trouble. We beseech thee to recompense the kindness of our benefactors; and would pray for mercy even to our enemies.

We bless thee for the experience we have had of thy kind protection over us throughout the day and week past; and for the mercies we have received spiritual and temporal. Lord pardon whatever thy holy eye hath seen amiss in us. And as one day and week is passing over us after another, in a swift succession, let us be careful to redeem the time, and to improve every opportunity of doing or receiving good, as those who are hastening to an eternal state.

Let thy blessing, O Lord! be upon us this night. Confiding in thy fatherly goodness and care, we would lay us down
upon

upon our beds, that we may enjoy thy gift of sleep, and may be so refreshed and strengthened, as to be fitted for serving thee on thy own ensuing day, and for attending on thee in the ordinances of thine appointment.

All we beg is through our Lord and Saviour Jesus Christ, who ever liveth to make intercession for us. And in his name, and in the words which he hath taught us, we sum up all our petitions, saying;

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A Prayer

A Prayer for a FAMILY, which may be used either Morning or Evening.

ALMIGHTY and eternal God! thou art the blessed and only potentate, the Lord of lords, and King of kings! who only hast immortality, and dwellest in that light to which no mortal can approach; whom no eye hath seen, or can see, and to whom belong honour and power everlasting.

Thou art the supreme maker, and governor of the whole world; who rulest in the armies of heaven, and amongst the inhabitants of the earth; who doest according to thy will and pleasure, and there is none can stay thy hand; nor may any say unto thee, what doest thou?

But we have reason to rejoice in thy government, and that thou superintendest the affairs of the children of men. We know that in many cases thy judgments are unsearchable by us, and thy ways are past our finding out. But this we know also to our joy and comfort, that wisdom and goodness are the springs of thy government; and that mercy and truth go
before

before thy face. Thou art righteous in all thy ways, and holy in all thy works: a God of truth, and without iniquity, just and right art thou.

Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the majesty; all that is in heaven, and in the earth, is thine: thine are all the kingdoms of the world, and thou art exalted as head above all: thou orderest and disposhest of all things, as seemeth good in thine eyes, and according to the wise and gracious counsels of thine own will. When we reflect on this, we would encourage ourselves in thee: we would put our trust and confidence in thee, and resign ourselves entirely to thy disposal. Our souls would magnify the Lord, and joy in the God of our salvation.

But when we reflect on ourselves, and consider our great unworthiness, we are ashamed, O our God! and blush to lift up our face unto thee our God. We know that thy government is an administration perfectly wise and just; thy laws are holy, just and good, and in keeping of them there is great reward. Thy yoke is easy, thy burden is light; and thy command-

ments

men
way
are
conv
thy
men
agai
the
way
finne
have
fights
ful m
man
form
O
great
with
plead
for o
what
of us
care
ough
with
often
and t
our m
the c

ments are not grievous. Thy ways are ways of pleasantness, and all thy paths are peace. Yet notwithstanding this our conviction of the wisdom and godness of thy laws, and the equity of thy government, we have in many instances rebelled against thee, and have turned aside from the paths of thy commandments and the ways of piety and virtue. We have sinned, we have committed iniquity, we have done those things that are evil in thy sight. We have been guilty of many sinful neglects of our duty both to God and man, and many slight and careless performances of what we have gone about.

Our transgressions, we confess, have greatly exceeded, and they are attended with hainous aggravations. We cannot plead ignorance of our duty as an excuse for our offences : for thou hast shewed us what is good, and what thou requirest of us, but we have not done it with that care and diligence and constancy that we ought, and therefore deserve to be beaten with many stripes. We have sinned often against the light of our own minds, and the checks of our consciences ; against our most solemn vows and resolutions to the contrary ; against thy promises and
thy

thy threatnings, thy mercies, and thy fatherly chastisements. If we should say that we have not sinned, we should but deceive ourselves, and make ourselves liars. But, O Lord! we acknowledge that we have sinned, and too often perverted that which is right. Our own hearts do accuse us; our consciences fly in our faces, and witness against us. And we have no other hope or confidence to be saved from our sins and delivered from the wrath to come, and all the miserable consequences of a sinful state, but that goodness and mercy which is essential to thy nature, and which thou hast so fully declared in the revelations of thy will to mankind.

Thou has proclaimed thyself the Lord God, merciful and gracious, long-sufferings, abounding in goodness and truth, forgiving iniquity, transgression, and sin. Thou delightest not in the death and destruction of sinners, but rather that they should turn and live: thou art not willing that any should perish, but that all should come to repentance, that they may be saved: and thou hast set forth thy son, our Lord Jesus Christ, to be the propitiation for sin, and our advocate at the throne

thro
com
ours
We
of a
whic
appr
and
We
ourse
and r
ance,
and v
iniqu
of us
ciful
sins,
ness.

W
weak
our g
to be
own
tations
But t
affista
humb
Lord,
to thy

throne of grace. Behold, O Lord! we come unto thee in his name, and present ourselves before thee as his disciples. We agree with all our hearts to the terms of acceptance laid down in his gospel, which we cannot but in our consciences approve of, as worthy of thee to require and fit that we should comply with. We repent us of our sins and condemn ourselves for them; and it is our purpose and resolution, through thy gracious assistance, to break them off by righteousness, and wherein we have offended, and done iniquity, to do so no more. Lord, accept of us thus returning unto thee! be merciful to us, poor sinners! forgive us our sins, and cleanse us from all unrighteousness.

We are sensible of our own frailty and weakness, and how apt we are to forget our good resolutions, and suffer ourselves to be led aside from thy ways, by our own corruptions, and the various temptations with which we are surrounded. But thou hast graciously promised the assistance of thy holy spirit to those, who humbly and sincerely ask it from thee. Lord, let it be unto thy servants according to thy word! let thy good spirit be al-

G

ways

ways present with us, to enable us to mortify every corrupt affection, to subdue any evil habits we may have unhappily contracted, and to acquire the habits of godliness and righteousness, of charity and purity, and of every thing that is virtuous and good. Help us, we beseech thee, against our manifold infirmities, and especially the sins that most easily beset us. Deliver us from all irregular appetites and passions, and let no iniquity prevail against us, or obtain a dominion over us. Purify our hearts from all evil inclinations and desires, and from all bad intentions and designs : and may we be upright and sincere before thee, and steadfast in thy covenant. And let us be daily going forward in the paths of righteousness and virtue, till we be fit to be translated to thy heavenly kingdom, to join the society of saints and angels, and enjoy, together with them, the communications of thy favour, in the perfection of holiness and bliss.

Particularly, we pray that we may be filled with all pious and devout affections towards thee our God and heavenly father : that the considerations of thy greatness and excellency, of the wisdom and
righte-

righteousness of thine administration, and thy goodness to us, and to all thy creatures, may effectually engage us to love thee with all our hearts, and souls, and strength, and mind ; and to honour, reverence, and fear thee, as our father and Lord ; to put our trust and confidence in thee, at all times, as our best and most faithful friend, our firmest and surest support ; and, in all events whatsoever, to resign ourselves to thy disposal, and submit to thy will, who knowest best what is fit for us, and lovest us more than we do ourselves. And may we be ready, on all fit and proper occasions, to express these affections of our minds, towards thee, by all suitable acts of religious worship, performed in spirit and in truth, and with the greatest sincerity and uprightness of heart : and let us never turn aside to any kind of false, superstitious, or idolatrous worship. And may we, in all things, study to know and do thy will, and to imitate thy moral perfections, as far as the frailty, and limited condition of our nature will permit.

And as thou hast made us social creatures, and hast implanted in our nature kind and friendly affections towards one

another ; so grant, O Lord ! that we may cherish and cultivate in our hearts, a sincere love and good-will to all men. Let us be always disposed to do to others, what we would think reasonable should be done to ourselves, in the like case : and let us, in all things, study to do justly, and to love mercy, as well as to walk humbly with thee our God. Grant that we may behave with all due reverence and submission towards our superiors, and those, who have a just authority over us ; with a prudent condescension towards our inferiors, and such as are placed in subjection to us ; and with kindness, gentleness, and humanity towards all : endeavouring, in our several places and stations, to be useful and do good, as become those who are members of that great community of mankind, and, particulary, of the body of Christ, which is his church.

May we duly govern those appetites and passions, which, for wise and good ends, thou hast made a part of our constitution in the present state : and may we carefully maintain a rule over our own spirits, and the dominion of the mind over the body : that we may be
always

always in a fit temper and disposition to perform any part of our duty, as there may be occasion. Let us study to be temperate and sober in all things ; to be pure and chaste, humble and lowly, meek and forgiving, and patient under adversity : let our conversation be without covetousness, or an inordinate love of this world ; and let us learn, in whatever state we are, therewith to be content. And may thy good spirit so assist and strengthen us, that our obedience to thy holy laws, and our conformity to the rules of piety and virtue, may be sincere and universal, constant and persevering, zealous and chearful, and always accompanied with prudence and discretion, and a becoming fortitude and firmness of mind.

With these petitions, which we have been offering up for ourselves, we join our humble supplications unto thee, the God and father of all, on the behalf of others also.

May it please thee to do good unto all men, and to continue the care of thy providence over all thy creatures. May our Saviour's kingdom be extended far and wide ; and the earth be filled with

the knowledge of God, as the waters fill the sea. And let pure and uncorrupted christianity obtain over the whole world, and become the religion of mankind.

We pray for the peace and prosperity of the lands wherein we live, and that all orders and degrees of persons among us, may faithfully endeavour to promote the glory of God, the honour and interest of true religion, the cause of virtue, and righteousness, and the public good.

Pity all, who are in affliction and distress of any kind. Support them under their troubles, and in thy good time deliver them out of them, and make all things work together for their good.

Be gracious to us in this family. Bless us with health of body, and soundness of mind. May we all be faithful and dutiful to one another, as we stand severally related. Let us dwell in love and unity as becomes friends and brethren here. And may we rejoice together in an happy eternity hereafter.

We thank thee for the mercies of the day [or night] past ; and humbly commit ourselves, and all in whom we are concerned, to the care and protection of thy
good

good providence, and the conduct of thy holy spirit, praying that thou wouldest guide us by thy counsel whilst we are here in this world, and afterwards receive us to abide with thee in glory in the world which is to come. These our prayers, praises, and thanksgivings, we humbly present to thy divine majesty, in the name, and as the disciples of thy beloved son Jesus Christ, our only mediator, whose we are, and whom we serve, and in whom we desire ever to be found, living and dying. In the comprehensive words which he hath taught us, we sum up all our requests for ourselves, and for all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Another Prayer for a FAMILY, which may be used either Morning or Evening.

MOST glorious, and highly exalted majesty! praise waiteth for thee in Sion. Thou art the God of the spirits of all flesh; and to thee, the hearer of prayer, shall all souls come.

With reverence we approach thy sacred presence, to worship at thy footstool, as thy humble devoted servants, to pay our chearful homage to thee our maker, and constant benefactor, and to implore those aids of thy grace, which are necessary to the acceptable performance of every part of our duty. We would meditate with pleasure on thy high perfections, and join together in proclaiming thy praise, in order to form the temper of our spirit aright, and qualify ourselves for thy approbation and favour.

The immensity of thy nature surpasseth all imagination, and no mortal is able to behold thy glory. Yet thy invisible perfections, even thy eternal power and godhead, thy wisdom and goodness, are clearly seen, being understood by the things which thou hast made.

When

When we behold the heavens; the sun, moon, and stars; and this earth so full of thy riches; together with that great variety of sensible and rational beings, which thou hast contrived for receiving their beneficial influences; we are persuaded that thou art the best as well as the greatest of all beings.

Every day of our lives bringeth new discoveries of thy goodness. As we owe the original contrivance of our frame to divine counsel and benevolence, so are we indebted to God for the convenience of those circumstances in which we are placed. We have proper objects for all the desires and inclinations thou hast planted in us, and many are the good things we richly enjoy. Thou givest us food to eat, and raiment to put on. To thy gracious providence we owe our spared lives, our measure of ease and health, our liberty and peace, and all the pleasures of social life.

But the strong assurances thou hast given us of life and immortality in the other world, ought to be acknowledged as the greatest obligation we have yet received. We bless thee with all our hearts, for the method of the gospel proposeth for our obtaining this unspeakable enjoyment;

ment; and that we have had an opportunity of knowing that Jesus is the way, the truth, and the life. What are we, and what is the house of our fathers, that thou shouldest so love us, as to give thine only begotten son, that whosoever believeth in him should not perish, but have everlasting life?

We must acknowledge, that the terms of the christian covenant are highly reasonable. The obedience demanded of us is a labour of love. And our eyes daily behold a multitude of objects, that are fit to raise this good affection in us. And there is also a great reward in keeping thy precepts. Thou hast given us the delightful prospect of perfection in love and virtue in a future state, as a motive to the practice of our present duty. The laws of the gospel are exceeding good: they are right concerning all things, and we are convinced, that obedience to them would be our greatest happiness; yet, being diverted from the consideration of this, by the irregular workings of passion and appetite, we have pursued many foolish and hurtful gratifications. We have endeavoured to please ourselves inconsistently with a due regard either to the
glory

glory of God, or the good of our fellow-creatures. We have perverted that which is right, when it did not profit us; and have for the pleasure of sin, which are but for a season, subjected ourselves to the lasting pains of a self-reproaching heart. We blush and are confounded, and severely condemn ourselves, when we consider the ingratitude towards thee our God, which is inseparable from our transgressions. Against thee, and thee only, have we done all this evil, in defiance of the obligations we have received from thy most liberal hand.

Most gracious God! we humbly pray, that our repentance may not only consist of such penitential confessions and complaints; but that as we acknowledge our sins in a solemn manner before thee, we may also forsake them, amending our ways and doings that have not been good. Let the painful reflexions we have made on our former follies, prove an effectual restraint from the repetition of these and all other deliberate miscarriages. Enable us, we beseech thee, to bring forth fruits meet for repentance, and wherein we have done iniquity, to do so no more. Let our minds be formed by the influence of the gospel grace; and let us be renewed in the temper

temper and disposition of our spirits. And do thou, O most merciful father! who hast promised forgiveness to those who truly repent and turn unto thee, accept of us according to the multitude of thy tender compassions, and the gracious declarations of the gospel. Lift up the light of thy countenance upon us, and restore us to the hope of thy favour, that we may joy in thee our God, through our Lord Jesus Christ, by whom we have received the atonement. And being justified by thy grace, may we be made heirs according to the hope of eternal life.

We pray for the aids of thy holy spirit. Thou knowest our frame, and the circumstances of our condition, and the various temptations to which we are exposed. Forsake us not, we beseech thee, for our strength is but small. Suffer us not to be tempted above what we are able to bear; but with the temptation prepare a way for our escape: let not the spirit, that worketh in the children of disobedience, delude us into the paths of error and transgression; nor let the cares of this world, the deceitfulness of riches or the lust of other things, interrupt our pursuit of the great design for which we were made.

Preserve

Preserve us from covetuousness and ambition, from pride, arrogance, and vain-glory. Make us humble, ready to prefer others to ourselves, and let nothing in our behaviour give unnecessary pain to any. Let none of us be guilty of rendering evil for evil, and railing for railing; but, on the contrary, may we be always ready to bless them that curse us, and to do good to those who despitefully use and persecute us.

May the grace of God secure us from all manner of intemperance and debauchery, and all the works of the flesh. Make us sober and willing to deny ourselves in all the forbidden gratifications of sense and appetite.

Grant us the invaluable blessing of contentment, and an entire resignation to thy holy will. Let all the dispensations of thy providence be suitably received and improved by us. The God, who made us, knoweth perfectly what is best and most convenient for us. Whatever our outward state be, grant we beseech thee, O our heavenly father! that it may be so ordered as to promote, in the best and most effectual manner, the salvation of our immortal souls.

May the integrity of our hearts be an inward defence to us against all external misfortunes,

misfortunes, and our patient hopes continue unmoved through all the changing scenes of life. Teach us to keep an attentive eye continually upon that crown of glory and immortality, that is promised unto us: and, in the believing virtuous prospect of this, let nothing be able to make us afraid. Should the earth be removed, or the mountains carried into the midst of the sea, may an approving conscience be our happiness. Let all the trials of faith be found to our praise, and honour, and glory, at the appearing of our Lord Jesus Christ; whom having not seen, we love; and, though now we see him not, yet believing in him, we rejoice with joy unspeakable and full of glory.

We pray for the whole human race, that truth and liberty and peace may universally obtain; and that pure christianity may be propagated in all parts of the world, and that all the kingdoms of it may feel the joyful influences of the everlasting gospel.

Let not the dangerous errors and idolatrous practises, which prevail among many who call themselves christians, still continue a stumbling-block in the way of the Jews, or give a contemptible idea of our religion to heathen nations. Let the kingdom

kingdom of our Lord and Saviour Jesus Christ, which is not of this world, be wholly governed by his own laws, and not by the inventions or commandments of men: that all nations, approving his wise administration, and finding their interest in it, may willingly submit to his dominion.

Unite the reformed churches in the same catholic faith and universal charity. Pity those that are under the rod of oppression, and while they sit in darkness may the Lord be a light unto them, and in due season arise and plead their cause. And where there is external rest and peace may there be more of real piety and substantial religion.

Have mercy on our sinful lands, O Lord! pour down thy spirit upon us: and O! that thy distinguishing goodness may lead us to repentance. Bless, we beseech thee, our gracious sovereign King *George*. May the crown long flourish upon his head, and his enemies be clothed with shame. Bless all his illustrious family. May they be ornaments to their exalted stations, and qualified for extensive usefulness.

Shew compassion, we beseech thee, O Lord! to all the sons and daughters of adversity: heal the sick; ease the pained; comfort those who are in trouble and perplexity

plexity of mind. Make them glad according to the days wherein thou hast afflicted them, and the years in which they have seen evil: supply the wants of the poor; and be a father of the fatherless and a God of the widows, who put their trust in thee.

Bless those in a particular manner, who are endeared to us by the tender ties of nature, friendship or gratitude. May they prosper and be in health; but, above all, may their souls prosper. Watch over all that are at a distance from us: may thy blessing be with them; preserve them from every evil, compass them with thy favour in this world, and may they inherit eternal blessings in the life which is to come.

Be thou gracious to this family. Help us to fill up every station and relation with it's proper duty. With grateful hearts we praise thee for all thy mercies. May thy candle shine upon our tabernacle. Bless us, and we shall be blessed.

M O R N I N G.

ACCCEPT, O Lord! the sacrifice of our morning praise for the mercies of the night past, and for the light of another

ther day. Let the lives which are thy care, be employed in thy service, that we may be in the fear of the Lord all the day long. We commit ourselves to thy gracious protection. Preserve us, we beseech thee, in health and ease. May we have a constant sense of our dependance upon thee, and improve every blessing we receive from thee to thine honour and glory. And as we know not what a day may bring forth, prepare us, O Lord! for all events and let our hearts be still established, trusting in thee. May we guide our affairs with discretion, and order our conversation aright.

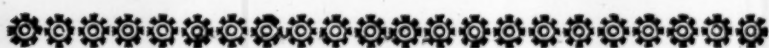
EVENING.

THOU, O Lord! makest the outgoings of the morning and evening to rejoice. We praise thee for the protection, supports, and comforts, of another day. Forgive, we beseech thee, every thing thy pure eye hath seen amiss in us. We commit ourselves to the care of thy watchful providence, during the hours of silence and darkness. Do thou, who neither slumberest nor sleepest, keep us in safety. Grant us sleep that may refresh us; and when we awake, may we be still with God, and do thou be still with us.

All

All we humbly ask is for thy mercies sake in Jesus Christ our Lord, in whom thou art,

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*



A PRAYER to be Used at any TIME of the DAY.

O THOU parent of the universe, and the supreme Lord of all! as thou hast made us capable of discerning, that we are the creatures of thy power, and of knowing the relation in which we stand to thee, as the subjects of thy kingdom, we humbly worship and adore thee our maker, who art possessed of perfection and excellency above all our comprehension.

Thine infinite wisdom and almighty power are clearly, manifested in thy works,
which

which are, beyond expression, great and wonderful. Thou alone didst originally form that great design, which is carried into execution in the works of creation and providence; every part of which speaketh thine infinite knowledge, and most perfect skill. Thou, O Lord! spakest, and it was done; thou gavest the command, and it stood fast. By thine almighty power the heavens and the earth, and all that they contain, were made from nothing, and they are sustained in being by that power, every where present, the sole original source of all activity, from which all other causes are derived, and to which they are absolutely subjected: for thine hand is omnipotent, and knoweth no resistance, but effecteth whatsoever thou wilt, in the armies of Heaven, and amongst the inhabitants of the earth. And how adorable art thou, O God! in whom infinite wisdom, and almighty power, are in eternal conjunction with the most perfect goodness: of which, in the work of creation, and in the sustenance and government of the universe, we thine intelligent creatures joyfully behold the strongest characters! and have reason to believe, that thine infinite goodness, so richly displayed in the communication

communication of being, perfection and happiness, gave birth to the design of creation, and all the works of providence in the government of the worlds which thou hast made. We are satisfied that all thy works are worthy of thine infinitely perfect mind, however some of them, separately, may appear to creatures, to whom only a small part of thy ways are known, and who are incapable of comprehending that inconceivably great and extended system of being that is under thy providential care. And to thee, O God, we are taught by our own consciences, and the sense of good and evil, which thou hast planted in our hearts, and by the revelation which thou hast given of thyself, to ascribe perfect purity and holiness, the unchangeable love of righteousness; and know it is impossible, that evil should be the object of thine approbation, or dwell with thee. To thee we would offer up our praises and thanksgivings, who hast made us capable of some degree of knowledge, though low and imperfect, of these thy glorious perfections, which diffuseth the greatest joy and gladness through the heart, and directeth thy creatures to thee, as the unchangeable object of their hope and trust. That
thou

thou reignest for ever over the whole universe, is the matter of our utmost joy: and that thou art every where present, and thine eye upon every individual creature: that as the parent of the great family, thou takest care of all, and that thy goodness and tender mercies are over all thy works.

It becometh us particularly to acknowledge thy goodness to the human race, whom thou hast exalted unspeakably above all the other orders of creatures in this lower world. And we bless thy name, that of this thy family upon earth we are members: that the work of thy law is written upon our hearts, and that thou hast made us capable of the practice of virtue and holiness, and of pursuing after and attaining the most desirable ends of being, in which the heart doth, and cannot but with full satisfaction, acquiesce.

As we have reason to celebrate thy goodness, in the various and bountiful provision thou hast made for the sustenance and comfort of our lives in this world; for the desires planted in nature, and the many objects adapted to the gratification of them: so thou hast instructed us by the spiritual senses with which thou hast endowed us, that we are made capable of
the

the highest kind of bliss, of which we can have any conception: a bliss which is independent of external and precarious things and which thou hast unalterably annexed to true holiness of heart and life. From the principles of reason, but especially by the express declarations of thy will from heaven, thou hast given thy servants most substantial evidence, that when this life shall be no more, a better and everlasting state is intended for them, in which perfect holiness and perfect happiness in thy presence, shall satisfy the utmost of their desires. Let our souls ever magnify thee, our God, and rejoice in the God of our salvation, who as thou hast intended us for such high and excellent ends of being, hast graciously furnished us with needful means for attaining to them.

We bless thy holy name, particularly for the light of revelation which thou hast, in thy most free grace and goodness, added to the light of nature, and which we cannot but look upon and acknowledge as the most valuable favour and blessing which could be conferred upon mankind, when in a state in which the light of nature was, in a great measure, become darkness.

We

We receive with great thankfulness this revelation, as containing not only all necessary instruction and discipline, but presenting to the mind the blessed counsels of thy grace for the redemption and salvation of the world, and the most amazing of all displays of thy goodness in sending thine only begotten Son to seek and to save lost sinners, and in giving him up to the death for this great end: in which we find the strongest and most engaging motives for submitting to the gospel, and which tend in the most effectual manner to attract the heart to thee.

Instructed in these great things we profess in thy presence our sense of the very strongest obligations to reverence, love, and obey thee, our maker; and our earnest desire and fixed purpose of submitting to thy will in all things. We declare our full satisfaction with thy government. Thou hast made us capable of discerning that all thy laws are righteous and good, that they are intended to guide us to our highest perfection and happiness; and that as a lawgiver, thou hast acted the kindest and most friendly part, and most tender of our interests.

We

We are likewise thoroughly convinced that the whole administration of providence is no other than the execution of the wisest and most gracious purposes, and that the hand, which governeth all things, and bringeth to pass events, prosperous or adverse, is under one-invariable and unerring direction. And that thou, O God! wilt do for thy servants, and bestow upon them what is best and most expedient: every individual obtaining what shall be most profitable to him, consistently with the general interest of that great family which is under thy care. We acknowledge that we are utterly incapable of judging of what is really good for us in our present state of discipline and trial of darkness and imperfection: and that events, which appear to us most threatening, may be most profitable, while things that appear to us most desirable, might prove hurtful. We therefore rejoice that all our state, in every circumstance of it, is under thy direction: and we do most chearfully surrender all our interests and concerns to thy disposal, desiring never to have any will of our own set in opposition to thine: and resting in
a full

any time of the Day. 131

a full persuasion that what thou dost is best and most desirable: and regarding it as the matter of our principal care and solicitude to improve all events as the means of making us wiser and better, and of carrying on the great work of our salvation. Thus with all our hearts we absolutely resign ourselves to thee, praying that thou wilt do for us and bestow upon us what thou knowest to be good.

But as we adore thy high perfections, and profess our sense of the obligations we are under to serve and obey thee, we likewise pour out our hearts before thee, who knowest them, in a deep sense of our past disobedience in many instances. We are conscious to ourselves of the omission of our duty, and of performing it often negligently, without suitable attention and concern of spirit, and without that love to thee, and regard to thine honour, and the great ends of religion, which are necessary to render our services pleasing in thy sight, and profitable to ourselves. And we reflect with deep sorrow upon many actual transgressions of thy laws, by which we have dishonoured thee, and done the greatest injury and wrong to our own souls. We

H

accuse

accuse and condemn ourselves as rebels against thine authority. We desire to do honour to thy laws by the most solemn acknowledgment that they are right concerning all things; and that in every instance, in which we have broken them, we are inexcusable. We profess, O Lord! before thee, that it is in our hearts, if we have done iniquity, to do so no more; desiring most earnestly to work in our minds an utter abhorrence of every wicked way. To which great end we would ever retain a deep sense of the evil we have done, and renew from time to time that remorse, which, however painful, is necessary, as a means of preserving us from future transgression, and of strengthening our minds against temptations to it. Accept, O God! of the ingenuous contrition of our souls, as the only sacrifice we have to bring. We rejoice in, and bless thy name for the promises of pardon thou hast given to the truly penitent Christ Jesus, and which are ratified in his blood shed for the remission of sin. Upon which gracious promises, as humble penitents, we rely, knowing at the same time, that all our professions of repentance, and all the
sorrow

any time of the Day. 133

forrow for sin we feel, will not be available for our obtaining pardon, otherwise than as they are an effectual means of reforming our lives; and that in reformation only, repentance is finished and compleated! therefore the reformation of our hearts and lives is what we would, above all things, labour. And as we are convinced, by most painful and grievous experience, that we are insufficient, without the assistance of thy holy spirit, to act our part aright; so we most earnestly pray for that assistance, that we may resist temptations to sin, and perform our duty with sincerity. By thy grace may we be enabled to suppress the manifold irregular and corrupt inclinations and affections we find in our hearts. These, O our God! we look upon as our greatest burthen; and the tendency of them to alienate our hearts from thee, and thy service, and to betray us into sin, as very poison and death to the soul. From these impure and corrupt inclinations spring all the prejudices, and all that infatuation, by which the heart becometh negligent of, and averse to, what is most excellent and lovely; and is reconciled to what is vile and deformed, and

134 A Prayer to be used at

which make men unworthy, and even incapable of true felicity. O! may we be delivered from them; and our hearts be ever under the power of that *truth*, which shall make us free. Nothing we would desire with greater earnestness, and that holy life diffused through our souls may beget in us such a sense of things, as will prepare us utterly to hate evil, and love the Lord, and to delight in righteousness and holiness of life. And be pleased, O Lord! to this great end graciously to countenance and assist us in our communings with our own hearts, and in the discipline of them; that so we may happily attain to that state of mind, in which only we can have the true enjoyment of ourselves, and be acceptable in thy sight. Fulfil in us all the good pleasure of thy goodness, and the work of faith with power, by which we shall overcome the world, and overcome ourselves.

And do thou graciously enable us to bring forth fruits which are meet for repentance, and worthy of a right state of mind. Help us, in all relations of life, to perform our duty with sincerity. May we be enabled to maintain towards thee
our

our God, that reverence, love, and refig-
nation, which are infinitely due to thee.
And may we be ever prepared to be, and
to shew ourselves declared enemies to
whatsoever tendeth to the dishonour of
thy name, in words, or actions. May
we ever be disposed to love our neigh-
bour as ourselves; to act a part just and
honest, charitable, and benevolent. Lord!
grant that our minds, formed according
to the true christian model, may be rai-
sed above every thing mean and selfish;
may they be utter strangers to malice,
hatred, envy, and revenge; endowed
with sentiments truly liberal, and with
affections lively and tender, that we may
sincerely rejoice with them that rejoice,
and weep with them that weep. Let
our lives be an imitation of our blessed
Saviour, in doing good to all as we have
opportunity, and let us never be weary of
well-doing. And help us, our God, to
preserve our own purity from the corrup-
tion that is in the world through lust:
may we be perfectly reconciled to all the
self denial necessary to this end; and with
all needful firmness resist those inclina-
tions, which war against the soul, and by
the gratifying of which, we should be

betrayed into sin, and the heart or hands be stained.

And be pleased graciously to establish and confirm us in the practice of holiness, that we may persevere to the end, and at the conclusion of this life may have an entrance ministered abundantly into thine heavenly kingdom.

May the whole of that time allowed us in this world, be improved as a discipline to prepare us for another, and every day carry us on in our preparations for it. And may we have the pleasing satisfaction of finding, that holy affections and heavenly desire increase in strength; and that we are made meet for the inheritance of the saints in light.

O! our God, grant these our humble and earnest requests, which are agreeable to thy holy will, and accept of our worship and adoration and praises in Christ Jesus our Saviour.

Now unto him, who is able to keep us from falling, and to present us faultless before the presence of his glory, with exceeding joy; to God only wise, our Saviour, be glory and majesty, dominion and power, now and for ever. *Amen.*

Another

Another PRAYER to be used at any TIME
of the DAY.

O ETERNAL God! thou art God alone. The idols of the heathen are vanity: thou rulest in the heaven, and to the uttermost ends of the earth. The invisible things of thee from the creation of the world are clearly seen, even thine eternal power and godhead. All thy works around us, and more especially our own frame and powers, declare thy glory, and proclaim thine omnipotence, and adorable wisdom and goodness. But thou hast been pleased, in thine infinite mercy to mankind, to vouchsafe to us a fuller and clearer manifestation of thy perfections and counsels, in thy holy word. By this we are instructed in all things necessary to be known and done, that we may attain to the great end of our being, that perfection and happiness of which thou hast made us capable. Especially in thy holy gospel thou hast given us the most affecting discoveries of thy goodness and clemency towards mankind in a degenerate and guilty state; and in the method

thou hast taken of reconciling the world to thyself, thou hast laid us under the strongest obligations to thine infinite love, and set before us the most engaging motives to serve and obey thee. Thou hast sent thine only begotten son to seek and save that which was lost: and to serve this great end, hast not spared but given him up to the death for us all: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of thy grace. O our God! may this infinite grace have the great designed effect upon us, engaging our hearts to thee, the father of mercies, and to him, who, while we were yet sinners, died for us. His unspotted righteousness, and peculiar merit in thy sight, perfected by his obedience to death, even the death of the cross, thou hast most worthily crowned with authority over all flesh, that he might grant the remission of sin, and eternal life; which all shall receive, who comply with the call of the gospel, and the gracious terms of acceptance, which he hath declared.

These terms we embrace with all our hearts; humbly and thankfully adoring the grace by which we are assured of the
remission

any time of the Day. 139

remission of our sins past upon true repentance and reformation, of the acceptance of our sincere, though imperfect obedience, and of a most ample reward.

And as thou, O Lord! hast manifested such regard and love to mankind, such earnestness for our deliverance from the power and penal consequences of sin, and that we may be happy in an eternal abode with thee, may our hearts ever be filled with love and gratitude to thee, and with the highest expectations from thine infinite goodness. May we ever maintain a full and entire reliance upon it; thoroughly persuaded that he, who spared not his own Son, but gave him up to the death for us all, will with him also much more freely give us all things. And may it ever be delight to us to serve and honour thee as thou hast required, by obeying from the heart thy precepts, and by a meek and unreserved submission to thy providence in all things.

And let the great design of what our Saviour hath done and suffered for us, our compleat redemption from all iniquity, be fully answered in us. Give us a just sense of the deformity and danger of every evil course of life; and of that

miserable state, from which our blessed redeemer came to deliver us: give us right apprehensions of the perfection, the glory and happiness to which he came to exalt us. And may we ever retain upon our minds a deep sense, and full persuasion, that the end, which infinite wisdom purposed to serve, by such an amazing interposition of the Son of God, must bear a proportion to the astonishing greatness of the work; and, therefore, must be happy to us, far beyond all our present thoughts: resting in his promises as the joy and rejoicing of our hearts, and as our rich portion.

And as he is set before us as our glorious pattern, may his life be the model of ours: looking upon it as honour and happiness to follow his example; let us ever, at any expence of labour or suffering to ourselves, do the will of God, accounting this as our meat and our drink.

And may the same mind, with respect to others, which was in Christ Jesus, be found in us. Let charity and good-will, mercy and tenderness, joy in the prosperity of our neighbours, and sympathy in their distresses, with every good and liberal

beral disposition, prevail in us; and be manifested in all the works of righteousness and charity, which are in our power. From all malice and envy may the Lord preserve us, and all the fruits of the selfish carnal spirit! and as we profess to be risen with Christ, may we ever seek those things which are above, where he is at the Father's right hand, setting our affections on things above, and not on things on this earth: resting in a consciousness of sincerity, and in confidence of the favour of God, and the hope of eternal life, as the true christian portion; negligent of, and indifferent towards, all temporal enjoyments when compared to these. And may this temper of mind, preserved by the constant exercise of faith, be our security from the spirit of this world; from all the snares of a prosperous state, if thou shalt be pleased to make our state such; and from the sorrow of the world, if thou shalt be pleased to appoint adversity in our lot. Let the true christian spirit raise us above all culpable attachment to this world, and the interests of it; and let us never be as solicitous about our circumstances in it, and the events which befall us, as about
the

the improvement we make of them to thine honour, and for serving the great purposes of our salvation. In all events, in Christ, may we find peace and self-enjoyment: ever disposed to do honour to thy name, by rejoicing in existence, and in our state as christians, as an invaluable gift, not accounting the joys or sorrows of this life worthy to be put in the balance with that exceeding and eternal weight of glory, which shall be revealed in thy servants: and ever keeping our attention fixed upon our divine leader, who, for the joy set before him, endured the cross and despised the shame, and who hath pointed out the way, through sufferings and death, to a glorious immortality. Him may we know in the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death.

And as we would earnestly labour to maintain the true christian spirit in all changes of life, so we pray, that at death we may have the pleasing enjoyment of it, in the peace of our consciences, and a sense of thy favour, and the blessed hope of life eternal; and that we may leave this world free from painful anxiety
and

and fear, and with peaceful expectation of being received into the joy of our Lord.

Blessed for ever be thy name, who hast brought life and immortality to light to us, and set before us the prospect of an eternal duration, in a state most honourable and happy. Though we cannot now particularly know what thy servants shall be in a future state; yet we know that the sons of God, when he shall appear, shall be like him, for they shall see him as he is; that the brethren of Christ shall be with him where he is, and shall behold his glory; that they shall enter into the joy of their Lord, and have communion with him in it; and that they shall be admitted as heirs of God, and joint-heirs with Christ. Amazing representations of the honour which shall be conferred upon them, and of the happiness they shall enjoy! how great, beyond all expression, is thy goodness to the children of men? what are we, or our father's house, that by the resurrection of our Saviour, we should be begotten to such glorious hopes? that happy future state we rejoice in as the utmost we could wish: and, with the warmest

warmest sense of gratitude, acknowledge the pure unmerited goodness, by which we are raised to the sure expectation of it: we, who have been by our sins obnoxious to thy wrath, and the most dreadful condemnation; and whose best obedience hath been imperfect in many respects! such compassion hast thou manifested to us through Christ our Saviour, and such bounty as speaketh the infinite greatness of thy mind, and that thou, O God! art love.

Oh! may we ever retain an abhorrence of whatsoever may dishonour thee, and thwart the tendencies of such goodness; and ever, in the pleasing bonds of love and gratitude, devote ourselves to thee, and all our powers to the purposes of thy glory. And, as we are begotten to such glorious hopes, may we ever manifest a spirit and temper suitable to them: a spirit above this world! a becoming negligence of all things temporal and perishing; and an utter contempt of all sensual joys, when compared with those pure pleasures, which are at thy righthand for evermore. For these let our relish be more and more formed; and, while we are upon earth, in the sincere and pleasing

ing practice of religion, in the exercise of those virtues and graces, which constitute the christian character, in a lively sense of the excellency of holiness and of thy favour, may we have the joyful foretastes of that happiness, which thy servants shall be possessed of, in the perfection of it, in the world above.

And to these great purposes, O, our God ! we earnestly pray for the promised assistance of thy holy spirit, that our endeavours to act our own part aright may be successful. We have a deep and humbling sense of our own weakness, and how apt we are to suffer in the temper of our minds, by the many temptations to which we are exposed in our present state. These temptations, through the irregularity of our own passions, become powerful and dangerous. Strengthen us, we beseech thee, by thy spirit, with might in the inner man. Enable us to resist temptation, and to do our duty. Keep us in thy love, and the joyful expectation of our Lord Jesus Christ unto eternal life.

Hitherto thou hast brought us, in thy great goodness, in safety ; and hast continued to us the privileges we enjoy as the
disciples

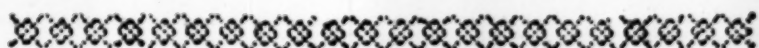
disciples of Christ, and the opportunity of working out our own salvation. For this we bless and praise thy holy name, and for every good effect which the grace that bringeth salvation, hath produced in our hearts and lives. As we bless thee likewise for all the good effects it hath produced in others; and especially, offer our praises for all those who have gone before us, who do now inherit the promises, and have entered into rest.

We commit ourselves to thy care, heavenly Father, for all time to come; and beseech thee to perfect in us, and all thy servants, thy good work, that we may be for ever happy in thy blessed presence, and eternally celebrate thy praises.

Accept of these our prayers and praises, which, in the name of our Lord Jesus Christ, we offer up to thee;

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation

temptation, but deliver us from evil.
 For thine is the Kingdom, and the Power,
 and the Glory, for ever and ever.
Amen.



The following PRAYER being intercessory, to be added to either of the two foregoing ones.

O THOU the supreme Lord of the universe! who hast made of one blood all nations of men to dwell on all the face of the earth, we most earnestly commend to thy gracious notice and regard the state of mankind, in our hearts wishing well to them all.

We pray, that the precious light of thy everlasting gospel, which we, by the favour of thy providence enjoy, may be diffused all over the habitable earth. O send the happy time, when all the Gentile nations shall be instructed in the knowledge of thee the only true God, and of Jesus Christ, whom thou hast sent: when an end shall be put to idolatry and superstition, and uncorrupted religion shall universally prevail. Let all
 the

the kingdoms of the earth become the kingdoms of our Lord, and of his Christ, and let him reign for ever and ever.

And we pray for the remains of thy ancient people the Jews, the seed of *Abraham* thy friend. May every stumbling block be taken out of their way, and they be speedily converted to the christian faith, and embrace the gospel.

And may the Lord, in great mercy, look upon the christian world. How great and offensive are the corruptions which prevail in it? how far hath it fallen from the simplicity of the christian religion? how full of vain superstition, and the inventions of men, in the worship of God? O Lord! send happy days of reformation. Let the antichristian kingdom be overthrown; and the pure religion of Christ every where obtain.

Bless, O Lord! the protestant churches. May holiness and charity, truth and love, more and more prevail in them. And let thy servants be joined together in one heart in promoting true religion, and serving the great ends of it. O! put an end to uncharitable contentions and divisions,

An intercessory Prayer. 149

visions, and may the professors of religion be happily united in the bond of perfectness. And do thou, O most high ! support and defend the protestant cause and interest, the cause which is thine own, and let none of the adversaries of it prevail, nor any weapon formed against it prosper. Let that purity of religion, in which we rejoice, and that liberty in matters of conscience in which we find ourselves so happy, be preserved, and transmitted to the latest posterity.

We pray for these kingdoms of *Britain* and *Ireland*, and the dominions in distant parts of the earth united under our King. Bless and prosper them, O Lord : from public and national judgments and calamities we pray thou wilt preserve thy people. Send us fruitful and healthful seasons, and fill our hearts with food and gladness.

Bless, O Lord ! the administration of civil government. We pray for our sovereign King *George*. Make him happy in his high station, and in ruling and governing aright that great people, over whom in thy providence thou hast set him. May he be furnished with faithful and wise counsellors. Establish his throne
in

in righteousness. Be his defence from all his enemies, and upon his head may the crown always flourish.

Bless every branch of his offspring : and let that family be the constant care of thy gracious providence.

Bless all our rulers and magistrates : direct their counsels ; help them with true simplicity of spirit, and love to their country, to pursue all those methods, which tend to promote the public interest ; and may they hate covetousness and all selfish and corrupt views and practices. And O ! may such as are clothed with power, and all who are in high stations, be constantly under the influences of thy fear, declared enemies to vice, and steadfast and zealous friends to religion and virtue. May vice be suppressed among us, and iniquity become ashamed.

Lord, reform this corrupt age ; and encourage and bless the endeavours of all the friends of virtue, to resist vice and immorality, and to reform the lives and manners of mankind.

Bless the preaching of the gospel, and those who labour in it, every where. May they be found upright and faithful
always

An intercessory Prayer. 151

always abounding in the work of the Lord: and do thou crown their labours with success. Bless all our friends and kindred: take them into thy care and protection. Preserve thou them from evil and make their way prosperous.

Extend thy mercy to the afflicted: shew them favour in the days of darkness and calamity: give them patience to suffer all thy will; support them by the consolations of thy good spirit: enable them to improve their distresses to the best purposes; and do thou, in due time, command final deliverance.

These our humble prayers and intercessions for all men, we from our hearts offer up to thee, the Father of mercies, beseeching thee to accept of us in Christ Jesus our Lord: and to do for us, and for all thy servants, according to the infinite riches of thy grace, and our hope in thee.

Now unto the King eternal, immortal, invisible, the only wise God, be honour, and glory, for ever and ever. *Amen.*

A Prayer

A PRAYER when any of the FAMILY is sick, to be used beside the sick person, at any TIME of the DAY that is convenient.

O LORD God almighty, the creator and governor of the whole world, and supreme disposer of all events ! thou doest according to thy will and pleasure ; and there is none can stay thy hand, nor may say unto thee, what doest thou ? But, Lord ! we have reason to rejoice in thy government, and be glad that thou reignest in the earth. Even when clouds and darkness are about thee, and circumstances have a gloomy and melancholy appearance ; still we are sure that righteousness and judgment are the habitation of thy throne ; thou art righteous in all thy works, and holy in all thy ways, O God of truth, and without iniquity ; just and right art thou.

We know, O Lord ! that thy judgments are just, and that it is in righteousness, in wisdom and goodness that thou doest at any time afflict us ; for thou dost not willingly afflict or grieve the children of men ; but chasteneth us for
our

our profit, to make us partakers of thy holiness. Thou hast no pleasure in the pains and miseries of us thy creatures, but makest use of them as medicines to correct our moral imperfections and failings, and cure the diseases of our minds.

Thou hast encouraged us to call upon thee in the day of trouble, and to pray for one another in the time of sickness, or any adversity. Relying therefore on thy fatherly goodness, who art the hearer of prayer, unto whom all flesh should come, we humbly approach thy sacred presence, in the name of thy beloved son, to offer up our prayers on the behalf of this person here before us, on whom thou hast laid thine afflicting hand. Have regard, we beseech thee, to the state he is in, and look upon him with an eye of pity and compassion. Draw near to him in mercy, O Lord! and visit him with thy salvation: May he know the voice of the rod, and of thee the Lord, who hast appointed it; and let his affliction be sanctified to his profit, that the fruit of it may be, the taking away of sin; and that whether he lives, he may live unto thee; or whether he dies, he
may

may die unto thee; and whether living or dying, he may be thine.

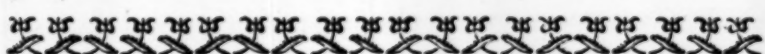
If it be thy good-will, and consistent with the wise and good purposes of thy providence, we would humbly beseech thee to spare him yet a while, that he may recover strength before he go hence, and be no more seen here. And to that end be pleased to direct to proper means for his recovery, and give a blessing with them, that they may prove effectual.

But if it be thy purpose, at this time, to remove him out of this world, may he be willing and contented to leave it: and may his friends, and all concerned in him, study to submit to thy will, and prepare to follow.

Forgive him, we beseech thee, upon the merciful terms of the gospel, all the past errors and transgressions of his life. Lord! remember not against him his former iniquities, the errors and follies of his youth, or his latter offences; but for thy goodness sake, remember him in mercy, with that favour and loving-kindness, which thou bearest to thy chosen. Let his repentance, and sincere, though imperfect, obedience be graciously

ously accepted of thee, O Lord! according to the tenour of that covenant thou hast established with mankind in the blood of Christ. And whenever thou shalt see fit to order his departure hence, let his soul be received in mercy, and conducted to those mansions of rest and happiness prepared for the faithful. May he depart in peace, and rest in hope; and, at length, be restored to a most perfect and happy life, by a joyful and glorious resurrection, through Jesus Christ our blessed Saviour and Redeemer; to whom as our only Mediator, be glory and dominion, both now and for ever.
Amen.

N. B. If the sick person be a woman for *him* read *her*.



A PRAYER and THANKSGIVING to be used in the family on occasion of the sick person's recovery.

MOST blessed and glorious Lord our God! whose hands have made and fashioned us, and whose visitation hath preserved our spirits: having
I obtained

156 A Thanksgiving for the

obtained help from thee, we continue unto this day the monuments of thy sparing mercy, and of thy fatherly goodness and care. The living, they shall praise thee, as we desire to do this day. Lord! we rejoice to think, that our times are in thy hand. Sicknes and health are at thy disposal. Thou bringest down to the grave, and thou bringest up. We acknowledge and adore thy wise and soveraign providence, in the affliction which hath lately befallen us of this family, and particularly this thy servant. Pain and sickness took hold upon him; he found trouble and sorrow; and seemed to draw near unto the gates of death.

But blessed be thy name, thou hadst mercy on him, and not on him only, but on us also, and hast graciously heard the voice of our supplications. Thou hast smitten, and thou hast healed him: thy servant was brought low, and thou helpedst him, and hast, in love to his soul, delivered him from the pit of corruption. And now accept, we beseech thee, our most thankful acknowledgements, O thou our great preserver and benefactor! who art our life, and the
length

length of our days! To thy goodness, merciful God! we owe it, that this sickness hath not been unto death; and that the voice of health and rejoicing is again heard in our habitation. Let all, that is within us, bless thy holy name, who forgivest our iniquities; who healest our diseases; who redeemest our lives from destruction, and crownest us with loving-kindness, and tender mercies. What shall we render unto thee, O Lord! for all thy benefits towards us? Lord! make thy face to shine upon thy servant: and, as thou hast delivered his soul from death, his eyes from tears, and his feet from falling, let it be the firm purpose of his heart, that he will walk as before thee, in the land of the living. And, to that end, do thou, the God of all grace, stablish, strengthen, and settle him; and grant, that the life, which thou hast preserved, and which thou mercifully renewest, may be faithfully and cheerfully devoted to thy glory, and employed in thy service. May he go on in the strength of the Lord our God, and let it be his constant endeavour to glorify thee in his body and spirit, which are thine.

We beg for him, and for ourselves, that since thou givest us such frequent warnings to put us in mind of the uncertainty of health and life, we may be enabled so to improve our precious time in the exercise of all christian virtues, that an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

With joy would we look forward, to the great day of his final appearing, when these bodies, which are now subject to so many pains and diseases, and carry the seeds of corruption in their whole frame, shall be raised in incorruption, power, and glory.

And now unto our most merciful heavenly Father; and to Jesus Christ our Lord, who is the resurrection and the life, the author of eternal salvation unto all them that obey him; be everlasting honour, adoration, and praise. *Amen.*

F I N I S.

s,
t
-
e
e
s,
o
-
.
o
n
o
e
.
.
.
e
.
.
s